



# **Cikitsa Program Curriculum and Course Guide**

**2023-24**





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# Introduction



*Congratulations!*

You can feel confident in your training at Rasa Yoga School of Ayurveda Yoga. We will guide you down your path of empowerment, seeking total health and well-being.

I have been training for over 25 years and have learned that Yoga and Ayurveda are vital functions in my life that have led me to better physical health, stability of mind, improved quality of relationships and a true experience of all life as sacred.

My prayer for you is that you discover your greatest life possible in all desired areas. Life is meant to be good and I am honored to take this journey with you.

Warmly,  
Padma Shakti  
(Tracie Brace-Hatton)  
Founder, Rasa Yoga School of Ayurveda Yoga



# Intention Page

What do you desire to empower in yourself and others through Yoga and Ayurveda Cikitsa (Therapy)?

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What are 3-5 values (unchanging principles) that you choose to build your life on?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

On a scale of 1-10, how strong is your desire to move toward your vision no matter the ups and downs of life that arise?

1	2	3	4	5	6	7	8	9	10
I want to, but am O.K. if things stay as they are...					Whatever it takes! As long as it takes!				

# Rasa Yoga Cikitsa Program



Rasa Yoga School of Yoga and Ayurveda offers the highest quality training and experience for individuals seeking to apply Yoga and Ayurveda in the manner in which it was originally intended, as therapy. We believe that integrated training and practice is essential for a yoga therapist. Rasa Yoga trainings feature the Rasa Yoga Learning Method which closely aligns with Elaborative Rehearsal Learning, a method that has been proven to allow for a 90% retention of material learned.

## Pre-requisites

Rasa Yoga Cikitsa (Therapy) program requires the completion of a 200-hour teacher training course. Students may obtain this level of training through several paths:

- Rasa Yoga Virarupa I Certification
- Rasa Yoga TT200 certification plus Bridge Program
- 200-hour yoga teacher training course from another yoga school plus Bridge Program

In addition to a 200-hour teacher training certification, students applying to the Rasa Yoga Cikitsa program must also have a minimum of:

- One (1) year of personal practice
- One (1) year of teaching experience

Students wishing to enter the Rasa Yoga Cikitsa Program must submit an application. The application may be found on the Rasa Yoga website at [www.rasayogaschool.org](http://www.rasayogaschool.org)

## **RASA YOGA CIKITSA PROGRAM DESCRIPTION**

**Format:** An ongoing series of workshops, assignments and practicum that requires a minimum of 4 years to complete. Total program hours (didactic + practicum) are 1,167.50. These program hours *do not* include the pre-requisite 200-hour teacher training requirement for admission. Homework and personal practice hours do not count toward program hours.

**Focus:** Transforming knowledge into wisdom and service – assisting the student in taking the information understood and applying it to become a professional level therapist with the ability to move students forward on a path of evolution.

**Who it serves:** The committed student seeking personal mastery and the ability to empower the reduction of suffering in the lives of others through the therapeutic application of the philosophy and practices of Yoga and Ayurveda.

***Upon acceptance to the Rasa Yoga Cikitsa program, students complete the following training components:***

#### **FOUNDATIONS OF YOGA CIKITSA**

**Format:** A series of courses and assignments that can be completed within approximately 1-2 years.

**Focus:** Builds on the foundation of yoga teacher training, imparting the next stage of understanding on all levels with emphasis on moving toward becoming a yoga therapist & mentor.

**Who it serves:** Those interested in understanding the deeper principles of yoga for transformation of lives.

**Upon completion of Foundations of Yoga Cikitsa, students are eligible to apply through Yoga Alliance as RYT-500.**

#### **AYURVEDA CIKITSA**

**Format:** A series of courses and assignments that can be completed within approximately 3-4 years. (Courses may be taken concurrently with Foundations of Yoga Therapy courses after 6 months or more of Foundations of Yoga Therapy).

**Focus:** Knowledge and experience of the philosophy, science and art of Ayurveda, disseminated over time allowing for practice and integration.

**Who it serves:** Those interested in truly embodying the Yoga and Ayurveda lifestyle, seeking their life to reflect the principles of Yoga and Ayurveda and desiring to experience the results of the therapeutic application of Yoga and Ayurveda in all areas of life.

**Upon completion of Ayurveda Cikitsa, students are eligible to be certified as an Ayurvedic Educator through Rasa Yoga School of Yoga and Ayurveda.**

**Upon completion of both Foundations of Yoga Therapy and Ayurveda Cikitsa, students are eligible to apply for Practicum.**

#### **PRACTICUM**

**Format:** A mentored internship of a minimum 300 hours and approximately 2-3 years, during which time student interns apply the training they have received in individual and group therapy training sessions. Student interns begin working with peers in clinical settings and at the approval of mentor and faculty members may be approved to work at higher levels of residency.

**Focus:** Application and integration of knowledge gained through direct experience leading to the student intern becoming an effective yoga therapist and leader. Minimum hours for the practicum delivery are 300, minimum hours of mentorship are 54. Total practicum program hours are 354.

*\*Rasa Yoga School requires a 54 hour extended mentorship for ongoing internship at the Rasa Yoga Clinic.*

**Who it serves:** The committed student seeking personal mastery and the ability to empower the reduction of suffering in the lives of others through the philosophy and practices of Yoga and Ayurveda. Those seeking to be certified and practice as a yoga therapist.

**Upon successful completion of Foundations of Yoga Cikitsa, Ayurveda Cikitsa and Practicum, students are eligible to apply for certification through the International Association of Yoga Therapists (IAYT) as C-IAYT.**

**Students may choose to continue to higher levels of post-grad training through Rasa Yoga, completing additional practicum hours, training courses, publications and presentations at trainings and conferences.**

**Rasa Yoga School of Yoga and Ayurveda recognizes students at the following levels of experience:**

- **RY Therapist 1,008**
- **RY Therapist 3,000**
- **RY Therapist 10,000: GURUPARAMPARA (GP)**

Rasa Yoga School requires a 54 hour extended mentorship for ongoing internship at the Rasa Yoga Clinic.

#### **GURUPARAMPARA (GP) (RASA YOGA SCHOOL CERTIFICATION)**

**Format:** Includes a very individualized continued study and teaching (group, individual, and workshop style) with ongoing mentoring.

**Focus:** Begins where the previous level ends, moving the student into becoming an integrated part of Rasa Yoga, serving others through their own voice of yoga in a unified vision for creating peace on the planet. Moves the student to develop into the guru – one who brings the light of truth to others.

**Who it serves:** The committed and self-motivated yoga therapist who understands yoga is a lifetime study.



# Rasa Yoga Cikitsa Program Schedule

## Foundations of Yoga Cikitsa

Krama 6 – <b>BUDDHI</b> <i>Mastering Mind-Body Dynamics</i>	Ayurveda 412 Cultivating Vitality and Wisdom – 6.75 hours
	Meditation Intensive 402 Dhyana – 7.5 hours
	Meditation Intensive 480 Samyama – 7.5 hours
Krama 7 – <b>PRANA</b> <i>Evolving the Body</i>	Advanced Anatomy of Yoga 422 – 38.25 hours
	Rasa Asana Immersion 432 – 47.5
	Homework – Advanced Asana Manual
	General Class Attendance: 300 Hours (not counted toward program hours)
Krama 8 – <b>TEJAS</b> <i>Evolving Consciousness</i>	Weekend Intensive 271 Yoga as Pranayama – 17.5 hours
	Weekend Intensive 472 Yoga as Self-Mastery – 13.5 hours
	Leadership Development I 261 Advanced Art of Teaching – 12 hours
	Leadership Development II 462 Yoga Sadhana – 12.5 hours
	Bhagavad Gita Paper & Presentation (homework – does not count toward program hours)
	Being Yoga 801 (1 year consecutive attendance) – 36 hours <i>(Fall 2022: 24 hours as Synchronous Distance Learning Course)</i>
Krama 9 – <b>SHAKTI</b> <i>Becoming Yoga</i>	Smarana 451 Therapist Intern – 100 hours
	Rasa Vidya 452 Residential Yoga Intensive – 45.5 hours
	Yoga Cikitsa Manual (homework – does not count toward program hours)
	Assessment
Krama 10 – <b>BHAKTI</b> <i>Yoga of Devotion</i>	Seva – 25 Hours (keep records in student transcript) (not included in total program hours)
	Crucible – 50 Hours (not included in total program hours)

308.5 curricular hours

# Ayurveda Cikitsa

<b>Ayurveda Krama I:</b>          167 hours	Ayurveda 211 Holistic Living – 7 hours
	Ayurveda 212 Cultivating Vitality and Wisdom – 6.75 hours
	Meditation Intensive 201 Dharana – 7.25 hours
	Meditation Intensive 202 Dhyana – 7.5 hours
	Anatomy of Yoga 221 – 28.5 hours
	Asana Immersion 231 – 58.5 hours
	Healing Through Yoga & Ayurveda 241 – 2.5 hours
	Nada Yoga & Primal Sound 242 – 7 hours
	Being Yoga 811: 6 Months Consecutive Attendance – 36 hours <i>(Fall 2022: Synchronous Distance Learning Course)</i>
	Being Ayurveda 802 – 22.5 Hours <i>(Fall 2022: Synchronous Distance Learning Course)</i>
	General Asana Class Attendance – 30 Hours over a 6 month period (not counted toward program hours)
<b>Homework:</b>	Ayurveda Research Paper – <i>Yoga and Ayurveda</i> (homework – does not count toward program hours)

<b>Ayurveda Krama II</b>      125.5 hours	Advanced Anatomy & Yoga Cikitsa 322 – 33.75 hours
	Rasa Asana Immersion 332 – 48.75 hours
	Healing Through Yoga & Ayurveda 341 – 2.5 hours
	Nada Yoga & Primal Sound 342 – 7 hours
	Being Yoga 811: 3 Months Consecutive Attendance – 9 hours <i>(Fall 2022: 6 hours as Synchronous Distance Learning Course)</i>
	Being Ayurveda 802 – 22.5 Hours <i>(Fall 2022: Synchronous Distance Learning Course)</i>
	General Asana Class Attendance – 30 Hours over a 6 month period (not counted toward program hours)
<b>Homework:</b>	Ayurveda Research Paper – <i>Ayurveda and the Mind</i> (homework – does not count toward program hours)

<b>Ayurveda Krama III</b> Yoga Cikitsa and Ayurveda Training Modules 591  111 hours	Yoga Cikitsa and Ayurveda Training Module 1 591.1 – 15.75 hours
	Yoga Cikitsa and Ayurveda Training Module 2 591.2 – 16.5 hours
	Yoga Cikitsa and Ayurveda Training Module 3 591.3 – 15.75 hours
	Yoga Cikitsa and Ayurveda Training Module 4 591.4 – 17 hours
	Yoga Cikitsa and Ayurveda Training Module 5 591.5 – 15.5 hours
	Yoga Cikitsa and Ayurveda Training Module 6 591.6 – 15 hours
	Yoga Cikitsa and Ayurveda Training Module 7 591.7 – 15.5 hours
Yoga Cikitsa and Ayurveda Training Modules 592  111 hours	Yoga Cikitsa and Ayurveda Training Module 1 592.1 – 15.75 hours
	Yoga Cikitsa and Ayurveda Training Module 2 592.2 – 16.5 hours
	Yoga Cikitsa and Ayurveda Training Module 3 592.3 – 15.75 hours
	Yoga Cikitsa and Ayurveda Training Module 4 592.4 – 17 hours
	Yoga Cikitsa and Ayurveda Training Module 5 592.5 – 15.5 hours
	Yoga Cikitsa and Ayurveda Training Module 6 592.6 – 15 hours
	Yoga Cikitsa and Ayurveda Training Module 7 592.7 – 15.5 hours

505 curricular hours

## Practicum

Practicum Delivery	300 Hours
	Resident Therapist serves as the lead in individual or small group Yoga Cikitsa sessions.
	54 Hours Mentoring Document sessions using the format in <i>How to Create Yoga Student Profiles</i> by Olga Kabel. Students are assigned a practicum mentor who will review documentation and offer feedback for student growth.  <i>*Rasa Yoga School requires a 54 hour extended mentorship for ongoing internship at the Rasa Yoga Clinic.</i>

354 hours

# Course Descriptions

The following courses comprise the Rasa Yoga Cikitsa Program. (Course listing is alphabetical)  
See the Schedule of Events on the Rasa Yoga website ([www.rasayogaschool.org](http://www.rasayogaschool.org)) for dates.\*

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## Advanced Anatomy of Yoga 422



### **Course Description:**

Through lecture, practice, and discussion, students at the 422 level will gain knowledge of the healing process of the body. Students will focus on western allopathic biomedical and psychology as it applies to yoga therapy.

**Faculty:** Padma Shakti T. Brace, Dr. Paul Hatton, D.C.

### **Competencies Addressed in this Course:**

#### **Category 1.1. Yoga Teachings and Philosophy**

**1.2.1 Knowledge of** yoga perspectives on the structure, states, functioning, and conditions of the mind,

including but not limited to

**1.2.1.2 - antahkarana citta (consciousness), buddhi (intellect), ahamkara (ego), manas (mind);**

#### **Category 2.1. Anatomy and Physiology**

**2.1.1 - Knowledge of** human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

**2.1.2 - Knowledge of** biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

**2.1.3 - Knowledge of** common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

**2.2.3 - Knowledge of** how to reference current healthcare information relevant to the work of a yoga therapist, including pathologies, disorders, drugs, and surgical procedures, as relevant to the work of a yoga therapist.

**2.4.1- Familiarity with** models of human development, including developmental stages, lifecycles, and personality, and their importance to medical and psychological health and well-being.

#### **Category 2.2. Additional Biomedical Knowledge**

**2.2.1 - Familiarity with** commonly used drugs and surgical procedures, as relevant to the work of a yoga therapist.

**2.2.2 - Familiarity with** common medical terminology, as relevant to the work of a yoga therapist.

## **Category 2.5. Body and Mind Integration**

**2.5.1 - Knowledge of** the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

## **Category 3.1. Yoga Therapy Tools**

**3.1.2 - In-depth knowledge** of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

**3.1.2.1 - *asana* (postures);**

**3.1.2.2 - *pranayama* (regulated breathing);**

## **Category 5.4. Personal and Professional Development and Continuing Education**

**5.4.2 - Knowledge of** when and how to seek advice and support for case consultation, educational advancement, and personal practice.

### **Learning Objectives**

At the end of this course, students will be able to...

- Apply knowledge of human anatomy and physiology to the work of a yoga therapist
- Deepen their understanding of the integration and inter-relationship between physical, subtle and causal bodies
- Be familiar with common pathologies, drugs and surgical procedures encountered in the work of a yoga therapist.
- Understand and apply subtle body anatomy therapeutically
- Weave together the art and science of Ayurveda therapeutically with western perspectives on health

### **Assessments**

Debate: Western Allopathic vs. Yoga Cikitsa Approach – Collaborative Community project and presentation

Students participate in closing group discussion and are expected to offer at least 2 takeaways from the combined two weekends.

Oral quizzes and checks for understanding

Students will take a brief online assessment to assess their retention of the basic language and concepts of the workshop

### **Learning Materials**

Beyond Power Yoga, Birch

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# Advanced Anatomy of Yoga 322



## Course Description:

Through lecture, practice, and discussion, students at the 322 level will gain knowledge of the healing process of the body. Students will learn key elements of subtle anatomy, Ayurvedic perspectives of health and disease and western physiology and psychology as applicable to yoga therapists.

**Faculty: Padma Shakti T. Brace, Dr. Paul Hatton, D.C.**

## Competencies Addressed in this Course:

### Category 1.1. Yoga Teachings and Philosophy

**1.2.1 Knowledge of** yoga perspectives on the structure, states, functioning, and conditions of the mind,

including but not limited to

**1.2.1.2 - *antahkarana citta* (consciousness), *buddhi* (intellect), *ahamkara* (ego), *manas* (mind);**

### Category 2.1. Anatomy and Physiology

**2.1.1 - Knowledge of** human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

**2.1.2 - Knowledge of** biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

**2.1.3 - Knowledge of** common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

**2.2.3 - Knowledge of** how to reference current healthcare information relevant to the work of a yoga therapist, including pathologies, disorders, drugs, and surgical procedures, as relevant to the work of a yoga therapist.

**2.4.1- Familiarity with** models of human development, including developmental stages, lifecycles, and personality, and their importance to medical and psychological health and well-being.

### Category 2.2. Additional Biomedical Knowledge

**2.2.1 - Familiarity with** commonly used drugs and surgical procedures, as relevant to the work of a yoga therapist.

**2.2.2 - Familiarity with** common medical terminology, as relevant to the work of a yoga therapist.

### Category 2.5. Body and Mind Integration

**2.5.1 - Knowledge of** the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

### Category 3.1. Yoga Therapy Tools

**3.1.2 - In-depth knowledge** of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

**3.1.2.1 - *asana* (postures);**

**3.1.2.2 - *pranayama* (regulated breathing);**

#### **Category 5.4. Personal and Professional Development and Continuing Education**

**5.4.2 - Knowledge** of when and how to seek advice and support for case consultation, educational advancement, and personal practice.

#### **Learning Objectives**

At the end of this course, students will be able to...

- Apply knowledge of human anatomy and physiology to the work of a yoga therapist
- Deepen their understanding of the integration and inter-relationship between physical, subtle and causal bodies
- Be familiar with common pathologies, drugs and surgical procedures encountered in the work of a yoga therapist.
- Understand and apply subtle body anatomy therapeutically
- Weave together the art and science of Ayurveda therapeutically with western perspectives on health

#### **Assessments**

Anatomy of a Sadhana – after the Master Sadhana class, the student will participate in small group discussion to break down the therapeutic aspects of the practice, focusing on the use of asana, pranayama, bandhas, and mantra. In addition, students observe the dynamics of the group and work through interpersonal dynamics.

Students participate in closing group discussion and are expected to offer at least 2 takeaways from the combined two weekends.

Oral quizzes and checks for understanding

Students will take a brief online assessment to assess their retention of the basic language and concepts of the workshop

#### **Learning Materials**

Beyond Power Yoga, Birch

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# Anatomy of Yoga 221



## Course Description

Through lecture, practice, and discussion students at the 221 level will learn the main systems of the body from a western anatomy approach (respiratory, muscular, skeletal, endocrine, nervous) as it applies to yoga therapy.

Faculty: Araceli Casso, M.D., Ande Smith, Gracie Alcocer, Denise Ngo

## Competencies

### Category 1.3. Framework for Health and Disease

**Knowledge of the basic perspectives** on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy, including the concepts of

**1.3.1.6** - ama (undigested food, emotions, etc. accumulated in the body).

**1.3.1.7** - agni (internal fire(s) and their contribution to health)

### Category 2.1. Anatomy and Physiology

**2.1.1 - Knowledge of** human anatomy and physiology; including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

**2.1.2 - Knowledge of** biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

**2.1.3 - Knowledge of** common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

### Category 2.2. Additional Biomedical Knowledge

**2.2.2 - Familiarity with** common medical terminology.

### Category 2.3. Psychology and Mental Health

**2.3.1 - Basic knowledge of** commonly occurring mental health conditions - from psychological distress to psychiatric conditions - their symptoms and common approaches/interventions, as they relate to the work of a yoga therapist.

**2.3.2 - Basic knowledge of psychological concepts and terminology,** including mood, cognition, behaviour and personality as relevant to the work of a yoga therapist.



## **Category 2.5. Body and Mind Integration**

**2.5.1 - Knowledge of** the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

## **Category 3.1. Yoga Therapy Tools**

**3.1.2 - In-depth knowledge** of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

**3.1.2.1 - *asana* (postures);**

**3.1.2.2 - *pranayama* (regulated breathing);**

## **Category 5.4. Personal and Professional Development and Continuing Education**

**5.4.2 - Knowledge of** when and how to seek advice and support for case consultation, educational advancement, and personal practice.

### Learning Objectives

- Have knowledge of human anatomy and physiology, including all the major systems of the body
- Understand the functional application of human anatomy and physiology in yoga therapy including the biomechanics of movement
- Be familiar with common medical terminology
- Have knowledge of common pathologies of human systems
- Understand the relationship between causal, subtle and manifested bodies

### **Assessments**

Participate in small group session using skeleton model to learn movements along the different planes of the body. Mentors monitor and assess the participation and understanding of each group.

At the beginning of each day of the workshop (after Day 1), students participate in around-the-room review of the prior day's learning (bones of feet, leg, shoulder girdle, arm and hands).

Students will fill out an Anatomy Workbook Sheet page for each bone & muscle discussed in lectures.

Students color, cut out and label the lobes of the brain and indicate their main functions.

Students participate in an "Anatomy Scavenger Hunt," where they find the descriptions and pictures of anatomical parts.

Oral quizzes and checks for understanding

Written Exam

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**Learning Materials**

The Muscle Book – by Paul Blakey

Anatomy of Movement – by Blandine Calais-Germain

Body, Mind, Sport – by Dr. John Douillard

The Three Season Diet – by Dr. John Douillard

Yoga Fascia Anatomy – by Joanne Sarah Avison

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# Asana Immersion 231



## Course Description

Through lecture, practice, and discussion, students at the 231 level will focus on the 12 Principles of Sacred Architecture and Functionality of Biomechanics & Energetics as applied to yoga therapy.

Faculty: Padma Shakti T. Brace

## Learning Objectives

At the end of this course, students will be able to...

- Have knowledge of human anatomy and physiology, including all the major systems of the body
- Understand the functional application of human anatomy and physiology in yoga therapy including the biomechanics of movement
- Be familiar with common medical terminology
- Have knowledge of common pathologies of human systems
- Understand the relationship between causal, subtle and manifested bodies

## Competencies

### Category 1.1. Yoga Teachings and Philosophy

**1.1.1 Familiarity** with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

*Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,*

*a. tanmatra/bhuta/indriya (subtle element/gross elements/senses); b. purusha/prakrti (consciousness/material world);*

*c. pancamaya kosha (dimensions of the human system);*

*d. guna (fundamental forces of nature); and*

*e. dukkha (suffering/discomfort).*

**1.3.1 Knowledge** of the basic perspectives on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy, including the concepts of

**1.3.1.2** subtle anatomy;

**1.3.1.8** *prana vayu (prana, apana, vyana, udana, samana);*

### Category 2.1. Anatomy and Physiology

**2.1.1 Knowledge** of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

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**2.1.2 Knowledge** of biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

**2.1.3 Knowledge** of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

### **Category 2.5. Body and Mind Integration**

**2.5.1 Knowledge** of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

### **Category 3.1. Yoga Therapy Tools**

**3.1.2 In-depth knowledge** of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

**3.1.2.1** *asana* (postures);

**3.1.2.2** *pranayama* (regulated breathing);

**3.1.2.3** meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*;

**3.1.3 In-depth knowledge** of contraindications of yoga practices for specific conditions and circumstances.

### **Category 3.2 Basic Principles of the Therapeutic Relationship**

**3.2.1 In-depth knowledge of,** and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

### **Category 3.3 Principles and Skills for Educating Clients/Students**

**3.3.1 In-depth knowledge of and demonstrated ability** to implement effective teaching methods, adapt to unique styles of learning, provide supportive and effective feedback, acknowledge the client's/student's progress, and cope with unique difficulties/successes.

**3.3.3 In-depth knowledge of and demonstrated ability** to develop and adjust appropriate practice strategies to the client/student.

### **Assessments**

Anatomy of a Sadhana – after each Master Sadhana class, the student will participate in small group discussion to break down the therapeutic aspects of the practice. Students will focus on how the 12 principles were demonstrated during the practice and their experience of those principles. In addition, students will be aware of group dynamics and discuss after.

Students will break up into groups throughout the workshop to experience the principles within asana within their own body as well as by observation and adjusting peers

With the guidance of a mentor, students will participate in group work to address therapeutic sequencing of a class

Under the guidance of a mentor, students will participate in small group work addressing the use of functional aids (props) and assists in therapeutic sessions

The Asana Manual assignment is given and is due within 2 months of the end of the Asana Immersion workshop. The Asana Manual is a book, written by the student, that lists all of the asana poses, their energetics, cueing through the pose, indications and counterindications, benefits, functional aids to use, with a focus on how these poses can be used in a Therapeutic scenario for therapeutic purposes.

### **Learning Materials**

Light on Yoga – by B.K.S. Iyengar

Yoga for Your Type – by Kozak and Frawley

Handouts: 12 Principles of Sacred Architecture; Functionality of Biomechanics and Energetics

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# Ayurveda: Cultivating Vitality and Wisdom 212



## Course Description

Through lecture and practice, students at the 212 level will learn the vital essences and will increase the depth of understanding of Samkhya philosophy in relation to the perspective of health and disease as it applies to yoga therapy.

Faculty: Gracie Alcocer

## Competencies

**1.3.1 Knowledge** of the basic perspectives on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy, including the concepts of

**1.3.1.3 tri-dosha** (effect of the elements on the physical body);

**1.3.1.4 tri-guna** (effect of sattva (equilibrium), rajas (activity), tamas [inertia]);

**1.3.1.5 prakrti/vikrti** (dosha constitution at birth/imbalance of the dosha currently expressed in the body);

**1.3.1.6 ama** (undigested food, emotions, etc. accumulated in the body);

**1.3.1.7 agni** (internal fire(s) and their contribution to health);

**1.3.2 Knowledge** of categorizing illness, including:

**1.3.2.1 Development/evolution of disease** (samprapti [pathogenesis]), including but not limited to direction, intensity, onset, and duration and their influence on the ease or difficulty of healing and disease management.

**1.3.2.2 Setting priorities: symptoms/pacification** (shamana [short term]) and purification/strengthening (shodhana [long term]).

## Learning Objectives

At the end of this course, students will be able to...

- Effectively apply the perspective of Ayurveda on health therapeutically in personal practice and in individual and small group therapy training at the appropriate level.
- Effectively apply understanding of prakriti (dosha constitution) therapeutically.
- Effectively apply an understanding of the gunas as forces of creation in working therapeutically with clients.
- Deepen understanding of the Vital Essences (Prana, Tejas and Ojas) and apply practices to strengthen each Essence.
- Effectively apply Ayurveda therapeutically to address common physical and psychological conditions.

**Assessments**

Students will participate in discussion reviewing the terms and concepts presented in the pre-requisite class: 211 - Ayurveda: Holistic Living.

Students are expected to offer at least one take-away in the closing discussion.

Students will complete a brief online quiz testing the understanding of ayurvedic terms discussed in this workshop.

**Learning Materials**

Ayurveda and the Mind – by Dr. David Frawley

Prakriti – by Robert Svoboda

The Language of Ayurveda – by Nicolai Bachmann

Ayurveda: Nature's Medicine – by Dr. David Frawley

Handouts: Rasa Wheel

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# Ayurveda: Holistic Living 211



## Course Description

Through lecture and discussion, students at the 211 level will gain knowledge of doshas, the gunas, Samkhya philosophy and the basic perspective on health according to Ayurveda and applied to yoga therapy.

Faculty: Gracie Alcocer

## Competencies

### 1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

- a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);
- c. *pancamaya kosha* (dimensions of the human system);
- d. *guna* (fundamental forces of nature); and
- e. *duhkha* (suffering/discomfort).

**1.2.1 Knowledge** of yoga perspectives on the structure, states, functioning, and conditions of the mind, including, but not limited to:

**1.2.1.4 artha** (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior)

**1.3.1.4 tri-guna** (effect of *sattva* (equilibrium), *rajas* (activity), *tamas* [inertia]);

**1.3.1.6 ama** (undigested food, emotions, etc. accumulated in the body)

**1.3.1.7 agni** (internal fire(s) and their contribution to health)

**2.5.1 Knowledge** of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

**3.1.2.4 vihara** (lifestyle modifications) including basic yogic dietary concepts.

## Learning Objectives

At the end of this course, students will be able to...

- Have a basic knowledge of the perspective of Ayurveda on health.
- Understand the concept of prakriti (dosha constitution) and know his/her own prakriti
- Understand the gunas as forces of creation
- Know how to apply the Law of Opposites and the Law of Alternation in personal practice and therapeutically.
- Know the potential therapeutic applications of Ayurveda for common physical conditions.

## Assessments

Pre-instructional assessment: Participate in facilitated group discussion about personal views compared to society's views on health, disease and what healing means. Each small group will produce a concept map of their discussion.

Peer discussion about the effect of the gunas on the asana practice. Students will practice listening with presence while others are sharing, as an experience of the dynamics in a therapy session. Mentors will observe and provide feedback on the



apparent level of presence of those listening in the group and discuss the results in the context of the dynamics of therapist/client relationship.

Submit one take-away to discussion at the end of the workshop.

After the workshop, students are to pick one Ayurvedic practice to implement for a week and submit journal entry to mentor or post on MIT Facebook page about their experience.

#### Learning Resources

Yoga and Ayurveda – by Dr. David Frawley

Ayurveda: The Science of Self-Healing – by Dr. Vasant Lad

Yoga, the Path of Holistic Health – by B.K.S. Iyengar

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# Being Ayurveda 802

## Course Description

Through lecture, practice, and discussion, students at the 802 level will learn to apply Samkhya philosophy, Ayurvedic psychology and subtle anatomy to their personal practice, resulting in integration and experience to draw from as a yoga therapist.

Faculty: Padma Shakti T. Brace

## Competencies

**1.1.1 Familiarity** with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

**1.3.1.2** subtle anatomy;

**1.3.1.3 tri-dosha** (effect of the elements on the physical body);

**1.3.1.5 prakrti/vikrti** (*dosha* constitution at birth/imbalance of the *dosha* currently expressed in the body);

**1.3.1.6 ama** (undigested food, emotions, etc. accumulated in the body);

**1.3.1.7 agni** (internal fire(s) and their contribution to health);

**1.3.1.8 prana vayu** (*prana, apana, vyana, udana, samana*);

**1.3.1.9 prana prakopa** (disturbance of the *vayu*);

**1.3.1.12 vyuha model:** *heya* (the symptoms), *hetu* (the causes), *hana* (the goal), *upaya* (the tools).

**1.3.2.2 Setting priorities:** symptoms/pacification (*shamana* [short term]) and purification/strengthening (*shodhana* [long term]).

## Category 2.3. Psychology and Mental Health

**2.3.1 Basic knowledge** of commonly occurring mental health conditions—from psychological distress to psychiatric conditions—their symptoms, and common approaches/interventions, as they relate to the work of a yoga therapist.

**2.3.2 Basic knowledge** of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

**3.1.2 In-depth knowledge** of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

**3.1.2.3 meditation and relaxation techniques** such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*; and

**3.1.2.4 vihara** (lifestyle modifications) including basic yogic dietary concepts.

### **Learning Objectives**

At the end of this course, students will be able to...

- Know the evolution of Samkhya philosophy as they apply to the evolution of yoga and Ayurveda philosophy and their relevance to yoga therapy.
- Understand prakriti and the role of the gunas in shaping creation.
- Understand subtle anatomy, including the three (3) bodies, koshas, chakras and vayus and their relevance for therapy.
- Understand qualities of individual prakriti and vikriti.
- Understand ama, its symptoms, and agni and its role in disease and health.
- Understand the Vital Essences and their role in creating health in the causal, subtle, and manifested bodies.
- Understand the importance of daily and seasonal ritual and their relevance to yoga and Ayurvedic therapy.
- Understand the Ayurvedic food types and approach to diet, including the 6 tastes.
- Understand the basic foundations of marma cikitsa (healing/therapeutic touch).
- Understand the basic foundations of Ayurvedic herbology and its relevance to yoga and Ayurvedic therapy.
- Understand the basic relevance of sound and mantra as a healing modality to yoga and Ayurvedic therapy.

### **Assessments**

Participate in Bija sound and 5 Prana mantra practice at the beginning of each Being Ayurveda class

Participate in learning through creation of “foldables” that assist in learning the

Ayurvedic terms and concepts presented. Students are expected to catch up to the class by creating the foldables on their own if they miss a lecture

Prepare an Ayurveda Research Paper, with specific topic to be determined by student and mentor.

Take and pass the end-of-course assessment of competencies at the end of each session.

**Learning Resources**

Yoga and Ayurveda – by Dr. David Frawley

Ayurveda and the Mind – by Dr. David Frawley

Prakriti – by Robert Svoboda

**Fall 2022:** Being Ayurveda is currently offered as a synchronous distance learning course by Zoom.

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# Being Ayurveda 812

## Course Description

Through lecture, practice, and discussion, students at the 812 level will deepen their ability to apply Samkhya philosophy, Ayurvedic psychology and subtle anatomy to their personal practice, resulting in integration and experience to draw from as a yoga therapist. Students at the 812 level will facilitate vayu diagnostic practices and basic marma healing touch practices.

Faculty: Padma Shakti T. Brace

## Competencies

**1.1.1 Familiarity** with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

**1.3.1.2** subtle anatomy;

**1.3.1.3 tri-dosha** (effect of the elements on the physical body);

**1.3.1.5 prakrti/vikrti** (*dosha* constitution at birth/imbalance of the *dosha* currently expressed in the body);

**1.3.1.6 ama** (undigested food, emotions, etc. accumulated in the body);

**1.3.1.7 agni** (internal fire(s) and their contribution to health);

**1.3.1.8 prana vayu** (*prana, apana, vyana, udana, samana*);

**1.3.1.9 prana prakopa** (disturbance of the vayu);

**1.3.1.12 vyuha model:** *heya* (the symptoms), *hetu* (the causes), *hana* (the goal), *upaya* (the tools).

**1.3.2.2 Setting priorities:** symptoms/pacification (*shamana* [short term]) and purification/strengthening (*shodhana* [long term]).

## Category 2.3. Psychology and Mental Health

**2.3.1 Basic knowledge** of commonly occurring mental health conditions—from psychological distress to psychiatric conditions—their symptoms, and common approaches/interventions, as they relate to the work of a yoga therapist.

**2.3.2 Basic knowledge** of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

**3.1.2 In-depth knowledge** of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

**3.1.2.3 meditation and relaxation techniques** such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*; and

**3.1.2.4 vihara** (lifestyle modifications) including basic yogic dietary concepts.

#### Learning Objectives

At the end of this course, students will be able to...

- Deepen knowledge of the evolution of Samkhya philosophy as they apply to the evolution of yoga and Ayurveda philosophy and their relevance to yoga therapy.
- Deepen understanding of prakriti and the role of the gunas in shaping creation.
- Understand and apply subtle anatomy therapeutically, including the three (3) bodies, koshas, chakras and vayus.
- Recognize qualities of individual prakriti and vikriti and apply this understanding therapeutically.
- Recognize the symptoms of ama, and the role of stoking agni and creating vibrant health.
- Understand and apply practices to increase the Vital Essences and recognize their role in creating health in the causal, subtle, and manifested bodies.
- Demonstrate understanding of the importance of daily and seasonal ritual and their relevance to yoga and Ayurvedic therapy.
- Demonstrate understanding the Ayurvedic food types and approach to diet, including the 6 tastes.
- Demonstrate understanding of marma cikitsa (healing/therapeutic touch).
- Demonstrate understanding of Ayurvedic herbology and its relevance to yoga and Ayurvedic therapy.
- Demonstrate understanding of the relevance of sound and mantra as a healing modality in yoga and Ayurvedic therapy.

#### Assessments

Participate in Bija sound and 5 Prana mantra practice at the beginning of each Being Ayurveda class

Participate in learning through creation of “foldables” that assist in learning the

Ayurvedic terms and concepts presented. Students are expected to catch up to the class by creating the foldables on their own if they miss a lecture

Prepare an Ayurveda Research Paper, with specific topic to be determined by student and mentor.

Take and pass the end-of-course assessment of competencies at the end of each session.

**Learning Resources**

Yoga and Ayurveda – by Dr. David Frawley

Ayurveda and the Mind – by Dr. David Frawley

Prakriti – by Robert Svoboda

**Fall 2022:** Being Ayurveda is currently offered as a synchronous distance learning course by Zoom.

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# Being Yoga 801



## Course Description

Through lecture and discussion, students at the 801 level will learn to apply yoga psychology and philosophy to situations and experience beyond the physical practice of asana, creating integration between the yoga mat and life.

## Faculty

Padma Shakti T. Brace

## Competencies

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

- a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses);
- b. *purusha/prakrti* (consciousness/material world);
- c. *pancamaya kosha* (dimensions of the human system);
- d. *guna* (fundamental forces of nature); and
- e. *duhkha* (suffering/discomfort).

1.2.1 Knowledge of yoga perspectives on the structure, states, functioning, and conditions of the mind, including, but not limited to,

1.2.1.1 *drashtr* (seer), *drshya* (seen);

1.2.1.3 *citta vrtti* (activities of the mind), *citta parinama* (structural changes in the mind), *vyutthana/nirodha* (mind's potential for distraction and focus);

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior); and

1.2.1.5 states of mind: *mudha* (stupefied/dull), *kshipta* (disturbed), *vikshipta* (alternating between distraction and focus), *ekagrata* (one-pointed), *nirodha* (focus enveloped/held/restrained), *vaishvanara* (waking), *tajasa* (dream), *prajña* (deep sleep), *turiya* (beyond).

1.2.2 Knowledge of yoga perspectives on distracted/disturbed conditions of mind and their expressions as expressed in such texts as the *Yoga Sutras*, the *Bhagavad Gita*, and other texts, including but not limited to,

1.2.2.1 *klesha* (affliction);

1.2.2.3 *duhkha* and *daurmanasya* (suffering/discomfort and negative attitude/thinking), *sarupyam* (identification with the contents of the mind or seer taking the same form as the mind); and



1.2.2.4 *antaraya* (obstacles to progress in yoga).

1.3.1.4 *tri-guna* (effect of *sattva* (equilibrium), *rajas* (activity), *tamas* [inertia]);

2.1.3 Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

2.3.1 Basic knowledge of commonly occurring mental health conditions—from psychological distress to psychiatric conditions—their symptoms, and common approaches/interventions, as they relate to the work of a yoga therapist.

2.3.2 Basic knowledge of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

2.4.1 Familiarity with models of human development, including developmental stages, lifecycles, and personality, and their importance to medical and psychological health and well-being.

2.4.2 Familiarity with the influence of familial, social, cultural, and religious conditioning on mental and medical perspectives of health and healing.

2.5.1 Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

3.1.1 In-depth knowledge of the application of *yama* and *niyama* in the context of yoga therapy

3.2.3 Demonstrated ability to recognize and manage the subtle dynamics inherent in the therapist/client relationship.

3.3.1 In-depth knowledge of and demonstrated ability to implement effective teaching methods, adapt to unique styles of learning, provide supportive and effective feedback, acknowledge the client's/student's progress, and cope with unique difficulties/successes.

3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.

3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.

### **Learning Objectives**

At the end of this course, students will be able to...

- Know the evolution of yoga teachings and philosophy as they apply to the Rasa Yoga lineage and their relevance to yoga therapy, including the koshas and klesas.
  - Know basic psychological terminology and concepts.
  - Know models of human development from eastern and western perspectives.
  - Understand the effects of family, society, culture and religion on psychology.
  - Understand the structure, function and states and condition of the mind according to yoga and the relevance of these perspectives for yoga therapy.
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- Understand the interaction of the physical/manifest, subtle and causal bodies in health and therapy.
- Know the models presented in the Yoga Sutras that apply to yoga therapy including the 8 Limbs.
- Understand in-depth the importance of self-awareness and responsibility in yoga therapy.
- Develop and adjust appropriate responses and practices utilizing a variety of methods to create integration between the yoga mat and life.

### **Assessment**

Participate in class discussion, as appropriate.

Occasional written short answer

### **Learning Resources**

Four Chapters on Freedom – by Swami Satyananda Saraswati

The Secret of the Yoga Sutra – by Pandit Rajmani Tigunait

The Perennial Psychology of the Bhagavad Gita – by Swami Rama

Yoga and Ayurveda – by Dr. David Frawley

**Fall 2022:** Being Yoga is currently offered as a residential (in person) course on the first Monday of each month and as a synchronous distance learning course by Zoom on the 2<sup>nd</sup> and 3<sup>rd</sup> Mondays of each month.

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# Being Yoga 811



## Course Description

Through lecture and discussion, students at the 811 level will deepen understanding and application of yoga psychology and philosophy to situations and experience beyond the physical practice of asana, creating integration between the yoga mat and life.

## Faculty

Padma Shakti T. Brace

## Competencies

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

- a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses);
- b. *purusha/prakrti* (consciousness/material world);
- c. *pancamaya kosha* (dimensions of the human system);
- d. *guna* (fundamental forces of nature); and
- e. *duhkha* (suffering/discomfort).

1.2.1 Knowledge of yoga perspectives on the structure, states, functioning, and conditions of the mind, including, but not limited to,

1.2.1.1 *drashtr* (seer), *drshya* (seen);

1.2.1.3 *citta vrtti* (activities of the mind), *citta parinama* (structural changes in the mind), *vyutthana/nirodha* (mind's potential for distraction and focus);

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior); and

1.2.1.5 states of mind: *mudha* (stupefied/dull), *kshipta* (disturbed), *vikshipta* (alternating between distraction and focus), *ekagrata* (one-pointed), *nirodha* (focus enveloped/held/restrained), *vaishvanara* (waking), *tajasa* (dream), *prajña* (deep sleep), *turiya* (beyond).

1.2.2 Knowledge of yoga perspectives on distracted/disturbed conditions of mind and their expressions as expressed in such texts as the *Yoga Sutras*, the *Bhagavad Gita*, and other texts, including but not limited to,

1.2.2.1 *klesha* (affliction);

1.2.2.3 *duhkha* and *daurmanasya* (suffering/discomfort and negative attitude/thinking), *sarupyam* (identification with the contents of the mind or seer taking the same form as the mind); and

1.2.2.4 *antaraya* (obstacles to progress in yoga).

1.3.1.4 *tri-guna* (effect of *sattva* (equilibrium), *rajas* (activity), *tamas* [inertia]);

2.1.3 Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

2.3.1 Basic knowledge of commonly occurring mental health conditions—from psychological distress to psychiatric conditions—their symptoms, and common approaches/interventions, as they relate to the work of a yoga therapist.

2.3.2 Basic knowledge of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

2.4.1 Familiarity with models of human development, including developmental stages, lifecycles, and personality, and their importance to medical and psychological health and well-being.

2.4.2 Familiarity with the influence of familial, social, cultural, and religious conditioning on mental and medical perspectives of health and healing.

2.5.1 Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

3.1.1 In-depth knowledge of the application of *yama* and *niyama* in the context of yoga therapy

3.2.3 Demonstrated ability to recognize and manage the subtle dynamics inherent in the therapist/client relationship.

3.3.1 In-depth knowledge of and demonstrated ability to implement effective teaching methods, adapt to unique styles of learning, provide supportive and effective feedback, acknowledge the client's/student's progress, and cope with unique difficulties/successes.

3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.

3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.

## **Learning Objectives**

At the end of this course, students will be able to...

- Deepen understanding of the evolution of yoga teachings and philosophy as they apply to the Rasa Yoga lineage and their relevance to yoga therapy, including the koshas and klesas.
- Deepen understanding of western psychological terminology and concepts
- Gain in-depth knowledge of models of human development from eastern and western perspectives.
- Deepen understanding the effects of family, society, culture and religion on psychology and how yoga therapy can play a role in creating health and well-being.
- Deepen understanding of the structure, function and states and condition of the mind according to yoga and the relevance of these perspectives for yoga therapy.
- Deepen understanding of the interaction of the physical/manifest, subtle and causal bodies in health and therapy.
- Know the mild, medium and intense paths presented in the Yoga Sutras and their application to yoga therapy.
- Demonstrate self-awareness and responsibility in yoga therapy.
- Demonstrate appropriate responses and practices utilizing a variety of methods to create integration between the yoga mat and life.

## **Assessments**

Participate in class discussion, as appropriate.

Occasional written short answer

## **Learning Resources**

Four Chapters on Freedom – by Swami Satyananda Saraswati

The Secret of the Yoga Sutra – by Pandit Rajmani Tigunait

The Perennial Psychology of the Bhagavad Gita – by Swami Rama

Yoga and Ayurveda – by Dr. David Frawley

**Fall 2022:** Being Yoga is currently offered as a residential (in person) course on the first Monday of each month and as a synchronous distance learning course by Zoom on the 2<sup>nd</sup> and 3<sup>rd</sup> Mondays of each month.

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# Healing Through Yoga & Ayurveda 241



## Course Description

Through a combination of lecture and short practice, students will explore eastern and western philosophies as they apply to mental health, and how yoga therapy can be effective at addressing common psychological conditions.

## Faculty

Gracie Alcocer

## Competencies

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior);

1.3.1 Knowledge of the basic perspectives on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy

2.2.1 Familiarity with commonly used drugs and surgical procedures, as relevant to the work of a yoga therapist.

2.3.1 Basic knowledge of commonly occurring mental health conditions—from psychological distress to psychiatric conditions—their symptoms, and common approaches/interventions, as they relate to the work of a yoga therapist.

2.3.2 Basic knowledge of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

3.1.2.2 *pranayama* (regulated breathing);

## Learning Objectives

At the end of this course, students will be able to...

- Understand the yogic perspective of the functioning of the mind and the obstacles of progression in yoga
- Understand eastern and western perspectives on psychology and mental health
- Understand how Ayurveda can play a role in the healing of the mental and emotional bodies
- Understand the power of perspective in healing common psychological conditions and how yoga therapy can be an effective tool in addressing these conditions.

## Assessments

Students participate in pranayama practice with focus on the experience of using breathing to shift their internal experience. They then reflect on the internal shift the practice created through journaling and submit journal entry to mentor.

**Learning Resources**

The Path of the Yoga Sutras – by Nicholai Bachmann

The Practice of the Yoga Sutras – by Pandit Rajmani Tigunait

Yoga and Ayurveda – by David Frawley

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# Healing Through Yoga & Ayurveda 341



## Course Description

Through a combination of lecture and short practice, students at the 341 level will deepen understanding of the application of eastern and western philosophy and psychology to yoga cikitsa.

## Faculty

Gracie Alcocer

## Competencies

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior);

1.3.1 Knowledge of the basic perspectives on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy

2.2.1 Familiarity with commonly used drugs and surgical procedures, as relevant to the work of a yoga therapist.

2.3.1 Basic knowledge of commonly occurring mental health conditions—from psychological distress to psychiatric conditions—their symptoms, and common approaches/interventions, as they relate to the work of a yoga therapist.

2.3.2 Basic knowledge of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

3.1.2.2 *pranayama* (regulated breathing);

## Learning Objectives

At the end of this course, students will be able to...

- Deepen understanding of the yogic perspective of the functioning of the mind and the obstacles of progression in yoga
- Deepen understanding of eastern and western perspectives on psychology and mental health.
- Deepen understanding of how Ayurveda can play a role in the healing of the mental and emotional bodies.
- Deepen understanding of the power of perspective in healing common psychological conditions and how yoga therapy can be an effective tool in addressing these conditions.

## Assessment

Students participate in pranayama practice with focus on the experience of using breathing to shift their internal experience. They then reflect on the internal shift the practice created through journaling and submit journal entry to mentor.



**Learning Resources**

The Path of the Yoga Sutras – by Nicholai Bachmann

The Practice of the Yoga Sutras – by Pandit Rajmani Tigunait

Yoga and Ayurveda – by David Frawley

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# Leadership Development I: Art of Yoga Cikitsa 261



## Course Description

Through lecture and discussion, students at the 261 level will learn to apply and embody teaching methodology to either a small group or private yoga therapy sessions through the 5 Qualities of the Effective Yoga Therapist.

## Faculty

Padma Shakti T. Brace

## Competencies

1.3.1.1 *panca maya (kosha)* (fundamental structure of the human system);

1.3.1.2 subtle anatomy;

1.3.1.6 ama (undigested food, emotions, etc. accumulated in the body);

1.3.1.11 *brmhana/langhana* (expansion/contraction);

1.3.1.12 vyuha model: *heya* (the symptoms), *hetu* (the causes), *hana* (the goal), *upaya* (the tools).

1.3.2.2 Setting priorities: symptoms/pacification (*shamana* [short term]) and purification/strengthening (*shodhana* [long term]).

2.3.2 Basic knowledge of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

3.1.1 In-depth knowledge of the application of *yama* and *niyama* in the context of yoga therapy.

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*;

3.2.1 In-depth knowledge of, and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

3.2.3 Demonstrated ability to recognize and manage the subtle dynamics inherent in the therapist/client relationship.

3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.

5.1.1 In-depth knowledge of yoga practices and methods for self-inquiry related to establishing, practicing, and maintaining ethical principles

5.1.5 Knowledge of the extent of one's own individual training, skills, and evolving experience in yoga therapy, and knowledge of the importance of practicing within such parameters.

5.4.1 Knowledge of the fundamental value of ongoing personal practice, long-term mentorship, and skills maintenance/development through continuing education.

### **Learning Objectives**

At the end of this course, students will be able to...

- Develop strategies to set priorities and meet goals utilizing model presented in Yoga and Ayurveda.
- Recognize and manage the subtle dynamics of the therapist/client relationship
- Understand how to adjust and adapt to changing goals over the course of yoga therapy
- Understand the energies of expansion and contraction and how they can be utilized with clients in therapy to effectively meet stated goals.
- Be familiar with the effects of mood and personality on the therapeutic relationship and demonstrate effective ways to respond.
- Know the 5 Qualities of the Effective Yoga Therapist

### **Assessments**

Anatomy of a Sadhana – after the Master Sadhana class, the student will participate in small group discussion to break down the therapeutic aspects of the practice, focusing on the the effects of sequencing, asana, pranayama, bhavana, mantra and mudra. In addition, students observe the dynamics of the group and work through interpersonal dynamics.

Students will work in small groups, under the guidance of a mentor/senior teacher, to design a group protocol using the tools of asana, pranayama, bhavana, mantra and mudra, with focus on one chosen energetic (brmhana, langhana, or samana). At the end of the group work, observations of the group dynamics will be made, and a discussion of co-dependence and interpersonal dynamics will be held.

Student will be expected to participate in the closing discussion and offer at least 2 take-aways from the workshop

A short online assessment will be given to ensure students understood the fundamental vocabulary and concepts of the course.

### **Learning Resources**

Ayurveda and the Mind – by Dr. David Frawley

Drive – by Daniel Pink

The Book of Chakras – by Ambika Wauters

The Law of Divine Compensation – by Marianne Williamson

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## Leadership Development II: Advanced Art of Yoga Cikitsa 462



### Course Description

Through lecture and discussion, students at the 462 level will learn advanced techniques of mantra and pranayama, and deepen understanding of how to inspire others through the art of Yoga Cikitsa. Through discussion of case studies, students will deepen their ability to effectively apply and embody the 5 Qualities of the Effective Yoga Therapist.

### Faculty

Padma Shakti T. Brace

### Competencies

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

- a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses);
- b. *purusha/prakrti* (consciousness/material world);
- c. *pancamaya kosha* (dimensions of the human system);
- d. *guna* (fundamental forces of nature); and
- e. *duhkha* (suffering/discomfort).

3.1.1 In-depth knowledge of the application of *yama* and *niyama* in the context of yoga therapy.

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*;

3.2.1 In-depth knowledge of, and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

3.2.2 Demonstrated ability to recognize, adjust, and adapt to specific client/student needs in the evolving therapeutic/professional relationship.

3.2.3 Demonstrated ability to recognize and manage the subtle dynamics inherent in the therapist/client relationship.

3.2.4 In-depth knowledge of the scope of practice of yoga therapy and how to assess the need for referral to other professional services.

3.3.1 In-depth knowledge of and demonstrated ability to implement effective teaching methods, adapt to unique styles of learning, provide supportive and effective feedback, acknowledge the client's/student's progress, and cope with unique difficulties/successes.

3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.

3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.

### **Learning Objectives**

At the end of this course, students will be able to...

- Develop effective strategies to set priorities and meet goals utilizing model presented in Yoga and Ayurveda.
- Recognize and manage the subtle dynamics of the therapist/client relationship
- Adjust and adapt to changing goals over the course of yoga therapy
- Understand 3 key principles in working with clients therapeutically and how these principles apply in moving toward stated goals.
- Deepen understanding of the philosophy of Tantra and how it may be applied therapeutically when working with clients through case studies.
- Be familiar with the effects of mood and personality on the therapeutic relationship and demonstrate effective ways to respond.
- Deepen understanding of the qualities of the effective yoga therapist as a leader and demonstrate ability to apply these qualities in relationship.

### **Assessments**

Participate in "Anatomy of a Sadhana," leading small group discussions with focus on the therapeutic applications of asana and pranayama techniques demonstrated in the previous Master Sadhana.

Participate in discussion of Yoga Therapy case studies, with emphasis on how to recognize, adjust and adapt a therapy session over time.

Participate in course closing and provide at least 2 take-aways to the closing discussion.

Take and pass an online end of course assessment, testing the grasp of basic terminology and concepts of the course.

### **Learning Resources**

The Culture Code – by Daniel Coyle

Seven Systems of Indian Philosophy – by Pandit Rajmani Tigunait

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# Meditation Intensive: Dharana 201



## Course Description

Through lecture and practice, students at the 201 level will focus on the yogic concept of the mind and the application of meditation practices as they apply to yoga and ayurveda therapy.

## Faculty

Padma Shakti T. Brace

## Competencies

1.2.1 Knowledge of yoga perspectives on the structure, states, functioning, and conditions of the mind, including, but not limited to,

1.2.1.1 *drashtr* (seer), *drshya* (seen);

1.2.1.2 *antahkarana citta* (consciousness), *buddhi* (intellect), *ahamkara* (ego), *manas* (mind);

1.2.1.3 *citta vrtti* (activities of the mind), *citta parinama* (structural changes in the mind), *vyutthana/nirodha* (mind's potential for distraction and focus);

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior); and

1.2.1.5 states of mind: *mudha* (stupefied/dull), *kshipta* (disturbed), *vikshipta* (alternating between distraction and focus), *ekagrata* (one-pointed), *nirodha* (focus enveloped/held/restrained), *vaishvanara* (waking), *tajasa* (dream), *prajña* (deep sleep), *turiya* (beyond).

1.2.2 Knowledge of yoga perspectives on distracted/disturbed conditions of mind and their expressions as expressed in such texts as the *Yoga Sutras*, the *Bhagavad Gita*, and other texts, including but not limited to,

1.2.2.1 *klesha* (affliction);

1.2.2.3 *duhkha* and *daurmanasya* (suffering/discomfort and negative attitude/thinking), *sarupyam* (identification with the contents of the mind or seer taking the same form as the mind)

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*;

## Learning Objectives

At the end of this course, students will be able to...

- Understand the yogic concept of the mind, including the structure and functions of the aspects of consciousness
- Apply a variety of focus and visualization techniques toward therapeutic results
- Understand the potential therapeutic effects of focus and visualization for common conditions

- Effectively guide others in small group and individual therapy training sessions in focus and visualization practices

### **Assessments**

For homework after the first day of the workshop, students are assigned an independent practice and reflection on how the practice of focus affects the causal level of being, reflected in the gunas (1.3.1.4). Partner/small group discussion to be held in the 2nd day of the workshop.

Lead one practice discussed that weekend to a group outside of the workshop and complete the Meditation Reflection Work Sheet – Dharana on their own mental state and how it affected their ability to create a shift in their students. To be submitted to their mentor within 2 weeks of completion of the workshop.

Students participate in workshop “Take-Aways” discussion and are each expected to offer at least one important take-away from the workshop

### **Learning Resources**

A Path with Heart – by Jack Kornfield

Prakriti – by Robert Svoboda

Subtle Body – by Cyndi Dale

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# Meditation Intensive: Dhyana 202



## Course Description

Through lecture and practice, students at the 202 level will gain knowledge of yoga philosophy and Ayurvedic psychology as applied to the mind and an experience of mantra and meditation tools and techniques, leading to their effective application in yoga therapy.

## Faculty

Padma Shakti T. Brace

## Competencies

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

*Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,*

- a. tanmatra/bhuta/indriya (subtle element/gross elements/senses);*
- b. purusha/prakrti (consciousness/material world);*
- c. pancamaya kosha (dimensions of the human system);*
- d. guna (fundamental forces of nature); and*
- e. duhkha (suffering/discomfort).*

2.5.1 Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

3.1.1 In-depth knowledge of the application of *yama* and *niyama* in the context of yoga therapy.

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to, *asana* (postures), *pranayama* (regulated breathing),

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*;

3.1.3 In-depth knowledge of contraindications of yoga practices for specific conditions and circumstances.

3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.

## Learning Objectives

At the end of this course, students will be able to...

- Understand the philosophy of Yoga, Tantra and Ayurveda as related to consciousness and how yoga therapy is relevant for modern life.
- Know the potential therapeutic applications of yoga therapy for common mental health conditions including psychological distress, anxiety, and depression.



- Understand the importance of applying yama and niyama in one's own personal practice and in the context of yoga therapy.
- Know a variety of meditation and visualization practices, including several advanced practices, and their potential therapeutic applications.
- Apply and integrate knowledge and practice that support a one-pointed, focused mind

### **Assessments**

Using the Meditation Reflection Worksheet: Dhyana, choose one of the Meditation/Focus practices from the workshop to lead, complete self-reflection on the emotions that were present before and after the meditation and how awareness of one's own emotions can lead to empathy and compassion for others. To be completed and submitted to mentor within 2 weeks of the workshop

Students participate in "Take-Aways" discussion and are each expected to offer at least one take-away, reflecting on the benefits, therapeutic applications, and contraindications of the practices.

Complete short on-line quiz of terms and concepts presented in workshop

### **Learning Resources**

Healing Mantras – by Thomas Ashley Farrand

Yoga and Ayurveda – by Dr. David Frawley

Mantras: Sacred Words of Power – by Thomas Ashley Farrand

Mantra Yoga and the Primal Sound – by Dr. David Frawley

Meditation for the Love of It – by Sally Kempton

Four Chapters on Freedom – by Swami Satyananda Saraswati

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# Meditation Intensive: Dhyana 402



## Course Description

Through lecture and practice, students at the 402 level will deepen understanding of yoga philosophy and psychology and experience advanced tools and techniques leading to their effective application in small group and private yoga therapy training sessions.

## Faculty

Padma Shakti T. Brace

## Competencies

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

*Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,*

- a. tanmatra/bhuta/indriya (subtle element/gross elements/senses); b. purusha/prakrti (consciousness/material world);*
- c. pancamaya kosha (dimensions of the human system);*
- d. guna (fundamental forces of nature); and*
- e. duhkha (suffering/discomfort).*

2.5.1 Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

3.1.1 In-depth knowledge of the application of *yama* and *niyama* in the context of yoga therapy.

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to, *asana* (postures), *pranayama* (regulated breathing),

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*;

3.1.3 In-depth knowledge of contraindications of yoga practices for specific conditions and circumstances.

3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.

## Learning Objectives

At the end of this course, students will be able to...

- Deepen understanding and application of the philosophy of Yoga, Tantra and Ayurveda as related to consciousness and how yoga therapy is relevant for modern life.
- Know the potential therapeutic applications of yoga therapy for common mental health conditions including psychological distress, anxiety, and depression.

- Deepen understanding and application of yama and niyama in one's own personal practice and in the context of yoga therapy.
- Integrate and apply a variety of meditation and visualization practices, including several advanced practices.
- Apply and integrate knowledge and practice that support a one-pointed, focused mind.

### **Assessments**

Using the Meditation Reflection Worksheet: Dhyana, choose one of the Meditation/Focus practices from the workshop to lead, complete self-reflection on the emotions that were present before and after the meditation and how awareness of one's own emotions can lead to empathy and compassion for others. To be completed and submitted to mentor within 2 weeks of the workshop

Students participate in "Take-Aways" discussion and are each expected to offer at least one take-away, reflecting on the benefits, therapeutic applications, and contraindications of the practices.

Complete short on-line quiz of terms and concepts presented in workshop

### **Learning Resources**

Healing Mantras – by Thomas Ashley Farrand

Yoga and Ayurveda – by Dr. David Frawley

Mantras: Sacred Words of Power – by Thomas Ashley Farrand

Mantra Yoga and the Primal Sound – by Dr. David Frawley

Meditation for the Love of It – by Sally Kempton

Four Chapters on Freedom – by Swami Satyananda Saraswati

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# Meditation Intensive: Samyama 480



## Course Description

Through lecture and practice, students at the 480 level will apply models of Yoga philosophy and Ayurvedic psychology to transform and evolve the mind through Yoga Cikitsa. Students will gain experience of the integration of the body, mind and breath at their unique krama. Students will deepen self-awareness and the ability to convey this through presence.

## Faculty

Padma Shakti T. Brace

## Competencies

### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

- a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);
- c. *pancamaya kosha* (dimensions of the human system);
- d. *guna* (fundamental forces of nature); and
- e. *duhkha* (suffering/discomfort).

### Category 2.5. Body and Mind Integration

2.5.1 Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

### Category 3.1. Yoga Therapy Tools

3.1.1 In-depth knowledge of the application of *yama* and *niyama* in the context of yoga therapy.

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*; and

3.1.3 In-depth knowledge of contraindications of yoga practices for specific conditions and circumstances.

### Category 3.3 Principles and Skills for Educating Clients/Students

3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.

## Learning Objectives

At the end of this course, students will be able to...

- Apply the philosophy of Yoga, Tantra and Ayurveda as related to consciousness and how yoga therapy is relevant for modern life.
- Know the potential therapeutic applications of yoga therapy for common mental health conditions including psychological distress, anxiety, and depression.

- Apply yama and niyama in one's own personal practice and in the context of yoga therapy.
- Demonstrated ability to practice a variety of meditation and visualization practices, including several advanced practices, and know their potential therapeutic applications.
- Deeply understand the importance of self-awareness and take personal responsibility for directing one's own awareness as a practitioner and a yoga therapist.

### **Assessments**

Using the Meditation Reflection Worksheet: Samyama, lead the practice of aharana, complete self-reflection on the emotions that were present before and after the meditation and how self-awareness and responsibility are valuable as part of the process of transforming the mind. To be completed and submitted to mentor within 2 weeks of the workshop

Students participate in "Take-Aways" discussion and are each expected to offer at least one take-away, reflecting on the benefits, therapeutic applications, and contraindications of the practices.

Complete short on-line quiz of terms and concepts presented in workshop

### **Learning Resources**

Shakti Meditations – by Sally Kempton

Vedantic Meditations – by Dr. David Frawley

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## Nada Yoga & Primal Sound 242



### Course Description

Through lecture, practice and discussion, students at the 242 level develop a basic knowledge of the energetics of sound and its therapeutic potential.

### Faculty

Denise Ngo

### Competencies

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

1.2.1.2 *antahkarana citta* (consciousness), *buddhi* (intellect), *ahamkara* (ego), *manas* (mind);

1.2.1.5 states of mind: *mudha* (stupefied/dull), *kshipta* (disturbed), *vikshipta* (alternating between distraction and focus), *ekagrata* (one-pointed), *nirodha* (focus enveloped/held/restrained), *vaishvanara* (waking), *tajasa* (dream), *prajña* (deep sleep), *turiya* (beyond).

2.1.1 Knowledge of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

2.1.3 Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

2.5.1 Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*; and

3.2.1 In-depth knowledge of, and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.

### **Learning Objectives**

At the end of this course, students will be able to...

- Understand the philosophy of the yoga teachings around sound as a creative force.
- Have a basic knowledge of the energetics of sound.
- Understand the therapeutic potential of sound as a healing modality.
- Experience a variety of tools and techniques to use sound therapeutically.
- Experience the relationship between the physical, subtle and causal bodies.

### **Assessments**

Students participate in discussion about the experience of toning during asana practice, and any insights it brought up for them.

### **Learning Resources**

Mantra Yoga and the Primal Sound – by Dr. David Frawley

Mantra and the Mystery of Initiation – by Pandit Rajmani Tigunait

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# Nada Yoga & Primal Sound 342



## Course Description

Through lecture, practice and discussion, students at the 342 level deepen understanding of the art and science of sacred sound and the transformative therapeutic potential of sound from the perspective of Nada Yoga and Ayurveda.

## Faculty

Denise Ngo

## Competencies

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

- a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);
- c. *pancamaya kosha* (dimensions of the human system);
- d. *guna* (fundamental forces of nature); and
- e. *duhkha* (suffering/discomfort).

1.2.1.2 *antahkarana citta* (consciousness), *buddhi* (intellect), *ahamkara* (ego), *manas* (mind);

1.2.1.5 states of mind: *mudha* (stupefied/dull), *kshipta* (disturbed), *vikshipta* (alternating between distraction and focus), *ekagrata* (one-pointed), *nirodha* (focus enveloped/held/ restrained), *vaishvanara* (waking), *taijasa* (dream), *prajña* (deep sleep), *turiya* (beyond).

2.1.1 Knowledge of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

2.1.3 Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.



2.5.1 Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*; and

3.2.1 In-depth knowledge of, and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.

### **Learning Objectives**

At the end of this course, students will be able to...

- Deepen knowledge of the philosophy of the yoga teachings around sound as a creative force.
- Deepen understanding and experience of the energetics of sound.
- Understand sound as a healing modality from the perspective of Nada Yoga and Ayurveda.
- Implement a tools and techniques to use sound therapeutically.
- Deepen understanding of the relationship between the physical, subtle and causal bodies.

### **Assessments**

Students participate in discussion about the experience of toning during asana practice, and any insights it brought up for them.

### **Learning Resources**

Mantra Yoga and the Primal Sound – by Dr. David Frawley

Mantra and the Mystery of Initiation – by Pandit Rajmani Tigunait

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# Rasa Asana Immersion 332



## Course Description

Through lecture, practice and discussion, students at the 332 level will gain knowledge of the vayus application to asana. Students will learn how energetics support physical technique, how to guide others in activating the energetic body and how subtle anatomy supports physiological and psychological transformation.

## Faculty

Padma Shakti T. Brace

## Competencies

Category 1.1. Yoga Teachings and Philosophy

1.2.1.4 artha (cognition), bhava (mood),svabhava (inborn nature), vasana (residue of experience), samskara (conditioned pattern of thinking and behavior); and

1.3.1 Knowledge of the basic perspectives on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy, including the concepts of

1.3.1.1 panca maya (kosha) (fundamental structure of the human system);

1.3.1.3 tri-dosha (effect of the elements on the physical body);

1.3.1.4 tri-guna (effect of sattva (equilibrium), rajas (activity), tamas [inertia]);

1.3.1.8 *prana vayu* (*prana, apana, vyana, udana,samana*);

1.3.1.9 prana prakopa (disturbance of the vayu);

1.3.1.10 surya/chandra (sun/moon);

1.3.1.11 brmhana/langhana (expansion/contraction);

1.3.2 Knowledge of categorizing illness, including

1.3.2.2 Setting priorities:symptoms/pacification (shamana [short term]) and purification/strengthening (shodhana [long term]).

Category 2.1. Anatomy and Physiology

2.1.1 Knowledge of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

2.1.2 Knowledge of biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

2.1.3 Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

Category 2.3. Psychology and Mental Health

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2.3.1 Basic knowledge of commonly occurring mental health conditions—from psychological distress to psychiatric conditions—their symptoms, and common approaches/interventions, as they relate to the work of a yoga therapist.

2.3.2 Basic knowledge of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

### Category 3.1. Yoga Therapy Tools

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*;

3.1.3 In-depth knowledge of contraindications of yoga practices for specific conditions and circumstances.

### Category 3.2 Basic Principles of the Therapeutic Relationship

3.2.2 Demonstrated ability to recognize, adjust, and adapt to specific client/student needs in the evolving therapeutic/professional relationship.

### Category 3.3 Principles and Skills for Educating Clients/Students

3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.

### Category 3.4 Principles and Skills for Working with Groups

3.4.1 Basic knowledge of and demonstrated ability to design, implement, and evaluate group programs.

## **Learning Objectives**

At the end of this course, students will be able to...

- Understand subtle energetics and Ayurvedic applications of approaching asana as rasayana as applied to yoga therapy.
- Effectively bring together opposing energetic and physical forces in asana toward integrated experience.
- Understand and apply knowledge of the vayus in a therapeutic approach to asana.
- Understand the effect of a therapeutic approach to asana on common mental health conditions, mood and behavior.

- Adjust and adapt approach to asana in response to the subtle dynamics of therapist/client relationship.
- Design and implement an effective protocol sequence for working with small group and private therapy sessions.
- Understand group dynamics and tools to effectively prioritize and manage group sessions.

### **Assessments**

Anatomy of a Sadhana – after the Master Sadhana classes each morning, the student will participate in small group discussion to break down the therapeutic aspects of the practice, focusing on the use of asana, pranayama, bandhas, bhavana, mantra, and mudra. In addition, students observe the dynamics of the group and work through interpersonal dynamics.

Participate in Small Group Practice & Discussion: take turns observing a pose while a level 432 student in each group offers adjustments through observation. Discussion of observations is held throughout and after demonstrations.

Participate in Small Group Practice & Discussion: with the guidance of a level 432 student, participate in small group sessions to guide each other through an assigned pose and demonstrate the ability to adjust practice strategies for their peer “client.”

Participate in Small Group Activity to put together a sequence using the given case study and specific poses that leads to a given energetic effect utilizing their knowledge of the vayus.

Participate in small group activity: using the given pose and condition, practice making therapeutic adjustments.

Participate in the closing discussion by providing at least 2 take-aways

Students will take the end-of-course online assessment to ascertain the level of comprehension of basic terms and concepts presented.

### **Learning Resources**

Somatics: Reawakening The Mind's Control Of Movement, Flexibility, And Health - Thomas Hanna

Fluid Power (DVD) - Shiva Rea

12 Principles of Sacred Architecture - Padma Shakti

Functionality of Biomechanics and Energetics - Padma Shakti

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# Rasa Asana Immersion 432



## Course Description

Through lecture, practice and discussion, students at the 432 level will deepen understanding and demonstrate the ability to apply rasa asana in working therapeutically to facilitate physiological and psychological transformation through small group and private therapy training sessions.

## Faculty

Padma Shakti T. Brace

## Competencies

Category 1.1. Yoga Teachings and Philosophy

1.2.1.4 artha (cognition), bhava (mood),svabhava (inborn nature), vasana (residue of experience), samskara (conditioned pattern of thinking and behavior); and

1.3.1 Knowledge of the basic perspectives on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy, including the concepts of

1.3.1.1 panca maya (kosha) (fundamental structure of the human system);

1.3.1.3 tri-dosha (effect of the elements on the physical body);

1.3.1.4 tri-guna (effect of sattva (equilibrium), rajas (activity), tamas [inertia]);

1.3.1.8 *prana vayu (prana, apana, vyana, udana,samana)*;

1.3.1.9 prana prakopa (disturbance of the vayu);

1.3.1.10 surya/chandra (sun/moon);

1.3.1.11 brmhana/langhana (expansion/contraction);

1.3.2 Knowledge of categorizing illness, including

1.3.2.2 Setting priorities:symptoms/pacification (shamana [short term]) and purification/strengthening (shodhana [long term]).

Category 2.1. Anatomy and Physiology

2.1.1 Knowledge of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

2.1.2 Knowledge of biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

2.1.3 Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

Category 2.3. Psychology and Mental Health

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2.3.1 Basic knowledge of commonly occurring mental health conditions—from psychological distress to psychiatric conditions—their symptoms, and common approaches/interventions, as they relate to the work of a yoga therapist.

2.3.2 Basic knowledge of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

#### Category 3.1. Yoga Therapy Tools

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*;

3.1.3 In-depth knowledge of contraindications of yoga practices for specific conditions and circumstances.

#### Category 3.2 Basic Principles of the Therapeutic Relationship

3.2.2 Demonstrated ability to recognize, adjust, and adapt to specific client/student needs in the evolving therapeutic/professional relationship.

#### Category 3.3 Principles and Skills for Educating Clients/Students

3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.

#### Category 3.4 Principles and Skills for Working with Groups

3.4.1 Basic knowledge of and demonstrated ability to design, implement, and evaluate group programs.

### **Learning Objectives**

At the end of this course, students will be able to...

- Deepen understanding and ability to apply *rasa asana* in a therapeutic context to facilitate physiological and psychological transformation.
- Effectively bring together opposing energetic and physical forces in *asana* toward integrated experience.
- Deepen understanding and application of the *vayus* therapeutically through *rasa asana*.
- Deepen understanding around the effect of *asana* on common mental health conditions, mood and behavior.
- Effectively adjust and adapt approach to *asana* in response to the subtle dynamics of therapist/client relationship.

- Design and implement an effective protocol sequence for working with small group and private therapy sessions.
- Understand group dynamics and tools to effectively prioritize and manage group sessions.

### **Assessments**

Anatomy of a Sadhana – after the Master Sadhana classes each morning, the student will participate in small group discussion to break down the therapeutic aspects of the practice, focusing on the use of asana, pranayama, bandhas, bhavana, mantra, and mudra. In addition, students observe the dynamics of the group and work through interpersonal dynamics. Students at the 432 level are expected to lead the small group sessions.

Lead Small Group Practice & Discussion: Lead the movement through poses, making adjustments through observation, while the 332-level students take turns observing. Discussion of observations is held throughout and after demonstrations.

Lead small group sessions, guiding 332-level students through the practice of making therapeutic adjustments to other students in poses.

Lead a Small Group Activity to put together a sequence using the given case study and specific poses that leads to a given energetic effect utilizing their knowledge of the vayus.

Lead a small group activity: using a given pose and condition, practice making therapeutic adjustments.

Participate in the closing discussion by providing at least 2 take-aways

Students will take the end-of-course online assessment to ascertain the level of comprehension of basic terms and concepts presented.

### **Learning Resources**

Somatics: Reawakening The Mind's Control Of Movement, Flexibility, And Health - Thomas Hanna

Fluid Power (DVD) - Shiva Rea

12 Principles of Sacred Architecture - Padma Shakti

Functionality of Biomechanics and Energetics - Padma Shakti

Moola Bandha – by Swami Buddhananda

Kundalini Tantra – by Swami Saraswati

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# Rasa Vidya Intensive Retreat 452



## Course Description

In this residential intensive, students at the 452 level will learn the process of becoming a spiritual alchemist through lecture, practice and discussion. Students will be immersed in a yogic and Ayurvedic lifestyle for an extended period of time. Throughout the course, students will experience asana, bandhas, pranayama, mantra, kriya, teaching methodology, Sanskrit, yoga philosophy and psychology. Students at the 452 level will role play small group and private therapy training sessions and examine case studies leading to the demonstrated ability to apply effective therapeutic protocol.

## Faculty

Padma Shakti T. Brace

## Competencies

Section I. Yoga Foundations

Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

- a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);
- c. *pancamaya kosha* (dimensions of the human system);
- d. *guna* (fundamental forces of nature); and
- e. *duhkha* (suffering/discomfort).

Category 1.2. Yoga and the Mind

1.2.2 Knowledge of yoga perspectives on distracted/disturbed conditions of mind and their expressions as expressed in such texts as the *Yoga Sutras*, the *Bhagavad Gita*, and other texts, including but not limited to,

- 1.2.2.1 *klesha* (affliction);
- 1.2.2.2 *lobha, krodha, and moha* (greed, anger, attachment);
- 1.2.2.3 *duhkha* and *daurmanasya* (suffering/discomfort and negative attitude/thinking), *sarupyam* (identification with the contents of the mind or seer taking the same form as the mind); and



1.2.2.4 *antaraya* (obstacles to progress in yoga).

Category 1.3. Framework for Health and Disease

1.3.2.2 Setting priorities: symptoms/pacification (*shamana* [short term]) and purification/strengthening (*shodhana* [long term]).

Category 2.3. Psychology and Mental Health

2.3.1 Basic knowledge of commonly occurring mental health conditions—from psychological distress to psychiatric conditions—their symptoms, and common approaches/interventions, as they relate to the work of a yoga therapist.

2.3.2 Basic knowledge of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

Section 3. Yoga Therapy Tools and Therapeutic Skills

Category 3.1. Yoga Therapy Tools

3.1.1 In-depth knowledge of the application of *yama* and *niyama* in the context of yoga therapy.

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to, 3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

Category 3.2 Basic Principles of the Therapeutic Relationship

3.2.1 In-depth knowledge of, and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

3.2.2 Demonstrated ability to recognize, adjust, and adapt to specific client/student needs in the evolving therapeutic/professional relationship.

3.2.3 Demonstrated ability to recognize and manage the subtle dynamics inherent in the therapist/client relationship.

3.2.4 In-depth knowledge of the scope of practice of yoga therapy and how to assess the need for referral to other professional services.

Category 3.3 Principles and Skills for Educating Clients/Students

3.3.1 In-depth knowledge of and demonstrated ability to implement effective teaching methods, adapt to unique styles of learning, provide supportive and effective feedback, acknowledge the client's/student's progress, and cope with unique difficulties/successes.

3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.

3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.

## Section 4. (Mentored) Practicum

### Category 4.1 Providing Yoga Therapy

4.1.1 Demonstrated ability to conduct intake and assess the client/student, including

4.1.1.1 taking a history of the client and his/her condition(s); and

4.1.1.2 assessing the current condition using the tools relevant to the yoga therapist, including an evaluation of the physical, energetic, mental, emotional, and spiritual dimensions of well-being.

4.1.2 Demonstrated ability to elicit the goals, expectations, and aspirations of the client/student.

4.1.4 Demonstrated ability to apply knowledge of how to determine which aspects of the client/student's conditions, goals, and aspirations might be addressed through yoga therapy.

4.1.5 Demonstrated ability to identify priorities and set both long- and short-term goals with the client/student.

4.1.6 Demonstrated ability to apply knowledge of pacification, purification, and strengthening strategies.

4.1.7 Demonstrated ability to apply knowledge of strategies that address common disorders and pathologies of the major human systems and common mental health conditions, as well as other goals and aspirations of the student as relevant to the work of a yoga therapist.

## Section 5. Professional Practice

### Category 5.1. Ethical Principles

5.1.4 In-depth knowledge of the scope of practice of yoga therapy, resulting in the demonstrated ability to discern the need for referral to other modalities.

5.1.5 Knowledge of the extent of one's own individual training, skills, and evolving experience in yoga therapy, and knowledge of the importance of practicing within such parameters.

#### Category 5.4. Personal and Professional Development and Continuing Education

5.4.1 Knowledge of the fundamental value of ongoing personal practice, long-term mentorship, and skills maintenance/development through continuing education.

5.4.2 Knowledge of when and how to seek advice and support for case consultation, educational advancement, and personal practice.

### **Learning Objectives**

At the end of this course, students will be able to...

- Serve as an effective facilitator for small groups.
- Understand and apply knowledge of ethical principles from yoga teachings in the context of relationships.
- Understand the impact of mood, patterns of thinking and behaviors and on psychology as relevant to the work of a yoga therapist.
- Understand effective teaching methodology and principles for educating clients/students.
- Deepen understanding of the business of the work of a yoga therapist.
- Deepen understand and application of Yoga, Tantric and Ayurvedic philosophy as relevant to the work of a yoga therapist.
- Demonstrate effective communication skills, time management, priorities and boundaries in the context of small group and individual relationships.
- Experience and apply a variety of practices therapeutically.

### **Assessments**

Participate each day in the daily ritual of the 7 Habits of the Highly Effective Yogi, followed by journal sadhana and personal mantra sadhana

Role play scenarios acting as the Yoga Therapist in small groups of other yoga therapists-in-training, with emphasis on recognizing and adjusting to client needs and managing the subtle dynamics in the therapist/client relationship. Feedback is provided by other Therapists-in-Training and Faculty

Participate in closing rituals and wrap-up discussion.

### **Learning Resources**

The Secret of the Yoga Sutras – by Pandit Rajmani Tigunait

The Practice of the Yoga Sutras – by Pandit Rajmani Tigunait

The Yoga of the Nine Emotions – by Peter Marchand

The Polyvagal Theory in Therapy – by Deb Dana

Yoga and Psychotherapy – by Swami Rama, R. Ballentine & Swami Ajaya

The Four Desires – by Rod Stryker

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## Smarana 451



### Course Description

In this residential intensive, students at the 451 level will serve as student teacher, demonstrating the ability to facilitate small groups effectively. Students will be immersed in a yogic and Ayurvedic lifestyle for an extended period of time. Throughout the course, students will experience asana, bandhas, pranayama, mantra, kriya, teaching methodology, Sanskrit, yoga philosophy and psychology.

### Faculty

Padma Shakti T. Brace

Gracie Alcocer

Denise Ngo

### Competencies

Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

- a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);
- c. *pancamaya kosha* (dimensions of the human system);
- d. *guna* (fundamental forces of nature); and
- e. *duhkha* (suffering/discomfort).

Category 1.2. Yoga and the Mind

1.2.1.1 *drashtr* (seer), *drshya* (seen);

1.2.1.2 *antahkarana citta* (consciousness), *buddhi* (intellect), *ahamkara* (ego), *manas* (mind);

1.2.1.3 *citta vrtti* (activities of the mind), *citta pariama* (structural changes in the mind), *vyutthana/nirodha* (mind's potential for distraction and focus);

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior); and

1.2.1.5 states of mind: *mudha* (stupefied/dull), *kshipta* (disturbed), *vikshipta* (alternating between distraction and focus), *ekagrata* (one-pointed), *nirodha* (focus enveloped/held/

restrained), *vaishvanara* (waking), *tajasa* (dream), *prajña* (deep sleep), *turiya* (beyond).

1.2.2.3 *duhkha* and *daurmanasya* (suffering/discomfort and negative attitude/thinking), *sarupyam* (identification with the contents of the mind or seer taking the same form as the mind); and

1.2.2.4 *antaraya* (obstacles to progress in yoga).

Category 1.3. Framework for Health and Disease

1.3.1.4 tri-*guna* (effect of *sattva* (equilibrium), *rajas* (activity), *tamas* [inertia]);

1.3.1.5 *prakrti/vikrti* (*dosha* constitution at birth/imbalance of the *dosha* currently expressed in the body);

1.3.1.10 *surya/chandra* (sun/moon);

1.3.1.11 *brmhana/langhana* (expansion/contraction); and

Category 2.3. Psychology and Mental Health

2.3.2 Basic knowledge of psychological concepts and terminology, including mood, cognition, behavior, and personality, as relevant to the work of a yoga therapist.

Section 3. Yoga Therapy Tools and Therapeutic Skills

Category 3.1. Yoga Therapy Tools

3.1.1 In-depth knowledge of the application of *yama* and *niyama* in the context of yoga therapy.

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to, 3.1.2.1 *asana* (postures);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*; and

Category 3.2 Basic Principles of the Therapeutic Relationship

3.2.1 In-depth knowledge of, and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

3.2.2 Demonstrated ability to recognize, adjust, and adapt to specific client/student needs in the evolving therapeutic/professional relationship.

3.2.3 Demonstrated ability to recognize and manage the subtle dynamics inherent in the therapist/client relationship.

#### Category 3.3 Principles and Skills for Educating Clients/Students

3.3.1 In-depth knowledge of and demonstrated ability to implement effective teaching methods, adapt to unique styles of learning, provide supportive and effective feedback, acknowledge the client's/student's progress, and cope with unique difficulties/successes.

3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.

3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.

#### Category 3.4 Principles and Skills for Working with Groups

3.4.1 Basic knowledge of and demonstrated ability to design, implement, and evaluate group programs.

3.4.2 Familiarity with group dynamics and techniques, including communication skills, time management, and the establishment of priorities and boundaries, as well as techniques to address the specific needs of individual participants, to the degree possible in a group setting.

### Section 5. Professional Practice

#### Category 5.1. Ethical Principles

5.1.1 In-depth knowledge of yoga practices and methods for self-inquiry related to establishing, practicing, and maintaining ethical principles.

5.1.2 In-depth knowledge of generally accepted ethical principles of health care codes of conduct and yoga's ethical principles.

5.1.3 Demonstrated ability to apply knowledge of generally accepted ethical principles and related concepts from the yoga tradition to professional interactions and relationships.

5.1.4 In-depth knowledge of the scope of practice of yoga therapy, resulting in the demonstrated ability to discern the need for referral to other modalities.

5.1.5 Knowledge of the extent of one's own individual training, skills, and evolving experience in yoga therapy, and knowledge of the importance of practicing within such parameters.

## Category 5.2. Legal, Regulatory, and Business Issues Pertaining to Yoga Therapy

5.2.1 Knowledge of current relevant local, state, and national laws and regulations impacting the work of a yoga therapist.

5.2.2 Basic knowledge of business practices relevant to the work of a yoga therapist, including record keeping, planning, and financial management.

### **Learning Objectives**

At the end of this course, students will be able to...

- Serve as an effective facilitator for small groups.
- Understand and apply knowledge of ethical principles from yoga teachings in the context of relationships.
- Understand the impact of mood, patterns of thinking and behaviors and on psychology as relevant to the work of a yoga therapist.
- Understand the structure of consciousness and practice the process of vichara (yogic reasoning, therapy for the mind).
- Understand effective teaching methodology and principles for educating clients/students.
- Understand the basics of the business of the work of a yoga therapist.
- Understand Yoga, Tantric and Ayurvedic philosophy as relevant to the work of a yoga therapist.
- Demonstrate effective communication skills, time management, priorities and boundaries in the context of small group and individual relationships.
- Experience and apply a variety of practices therapeutically.

### **Assessments**

Participate in the ongoing practice of the “5 Qualities of Pain” meditation throughout the intensive

Participate each day in the daily ritual of the 7 Habits of the Highly Effective Yogi, followed by journal sadhana and personal mantra sadhana

Lead small group practice/discussion on effective teaching methodology. Level 451 students will be observed by faculty for their ability to clearly communicate, listen, maintain presence, and recognize and adapt to the needs of the group’s subtle dynamics.

Students will be assigned between 1 and 3 specific asanas to work with throughout the training intensive. Throughout the intensive, students will work toward mastery of these asanas and use them to demonstrate effective teaching methodology and ability to adapt the asana to meet different client needs.

Lead small group practice/discussion on effective teaching methodology, specifically general classroom management, pacing, voice and observation. Level 451 students will be observed by faculty for their ability to clearly communicate, listen, maintain presence, and recognize and adapt to the needs of the group’s subtle dynamics.

Lead small group practice/discussion on effective teaching methodology, specifically the three As of Observation (Attitude, Alignment and Action), Active Commands and Passive Instruction, and making requests. Level 451 students will be observed by faculty for their ability to clearly communicate, listen, maintain presence, and recognize and adapt to the needs of the group's subtle dynamics.

Lead small group practice/discussion on effective teaching methodology, specifically on types of touch, adjusts/assists and utilizing functional practice aids effectively. Level 451 students will be observed by faculty for their ability to clearly communicate, listen, maintain presence, and recognize and adapt to the needs of the group's subtle dynamics.

Re-teach the daily SanKalpa offered on a previous day (Level 451 students will rotate through previous days' teachings) and demonstrate their understanding of the therapeutic application of the principles offered from the 7 Fold Path, 6 Traits that Foil the Yoga, 8 Limbs, and the Rasa Yoga Beliefs and Prime Directives.

Participate and/or Lead small group asana/meditation cueing sessions. Faculty members and/or Level 451 students will rotate among groups to observe and offer feedback and adjustments.

In small group role-play sessions, Level 451 students will lead small group therapy sessions, working through the process of connect/rapport and cueing based on observation. Role-play "clients" place stickers on joints and the Level 451 student offers passive instructions based on the observation of these stickers. Level 451 students are given feedback by the role-play "clients" and faculty on their quality of observation, ability to hold presence as a way to transmit the value of self-awareness and as the therapist to transmit self-responsibility through presence. Feedback is given according to the categories of: Presence, Overall Attitude, Voice & Projection, Understanding & Application, and Correct Information.

Take a leading role in the production of "Rasa Follies," a skit-based "comedy" experience that engages students in working together through group dynamics, and practicing conscious creation of a chosen bhavana.

Act the role of the therapist in question/answer and role play sessions where each Level 451 student stands before the entire group to answer knowledge-based and scenario-based questions. Scenarios presented call upon students to offer the practice strategies and adjustments during the role play with peers functioning as clients. Feedback is given according to the categories of: Presence, Overall Attitude, Voice & Projection, Understanding & Application, and Correct Information.

Participate in ritual closing and Rites of Passage ceremony, including puja and mantra.

### **Learning Resources**

The Language of Yoga - Nicholai Bachman

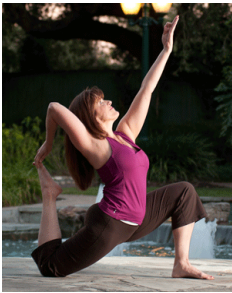
Radiant Rest Yoga Nidra – by Tracee Stanley

The Heart of Yoga – by T.K.V. Desikachar



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## Weekend Intensive: Yoga as Pranayama 271



### Course Description

Through lecture, practice and discussion, students at the 271 level will learn to refine quality of observation, develop effective sequencing for small group and private therapy sessions and apply the eight limbs of yoga as a foundation for yoga therapy.

### Faculty

Padma Shakti T. Brace

### Competencies

- 1.3.1.3 - *tri-dosha* (effect of the elements on the physical body);
- 3.1.2.1 - *asana* (postures);
- 3.1.2.2 - *pranayama* (regulated breathing);
- 3.1.2.3 - meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*;
- 3.4.1 - Basic knowledge of and demonstrated ability to design, implement, and evaluate group programs.
- 3.4.2 - Familiarity with group dynamics and techniques, including communication skills, time management, and the establishment of priorities and boundaries, as well as techniques to address the specific needs of individual participants, to the degree possible in a group setting.
- 5.1.5 - Knowledge of the extent of one's own individual training, skills, and evolving experience in yoga therapy, and knowledge of the importance of practicing within such parameters.

### Learning Objectives

At the end of this course, students will be able to...

- Design and implement an effective protocol sequence for working with small group and private therapy sessions.
- Understand group dynamics and tools to effectively prioritize and manage group sessions.
- Know 3 main principles to guide the design, implementation and evaluation of a therapeutic session.
- Understand and apply the 8 limbs of yoga as a foundation for yoga therapy.
- Know ways to adapt a protocol according to Ayurveda including adjustments for elements, seasons and gunas.
- Understand the importance of practicing yoga therapy within the extent of one's own training and the importance of evolving one's experience and skills as a therapist.

### Assessments

Anatomy of a Sadhana – after the Master Sadhana class, the student will participate in small group discussion to break down the therapeutic aspects of the practice, focusing on the effects of sequencing, asana, pranayama, bhavana, mantra and mudra. In addition, students observe the dynamics of the group and work through interpersonal dynamics.

Students will participate in an activity of designing a therapeutic sequence using the principles of setting an intention, creating a bhavana, and incorporating tapas, vinyasa krama and smarana. Small groups will present their sequences to the rest of the class by taking small groups through the sequence they designed. They will answer questions/receive feedback from other class members and mentors.

Students will participate in closing discussion and provide at least two take-aways.

A short end of course online assessment will be offered to ensure students have understood the main vocabulary and concepts of the course.

**Learning Resources**

The Book of Chakras - Ambika Wauters

Drive - Daniel Pink

Ayurveda and the Mind - Dr. David Frawley

Four Chapters on Freedom – by Swami Satyananda Saraswati

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## Weekend Intensive: Yoga as Self-Mastery 472



### Course Description

Through lecture, practice and discussion, students at the 472 level will learn to refine their ability to observe and adjust a client in small group or private yoga therapy training. Students will deepen their understanding of effective protocol for yoga therapy and deepen their understanding of personal practice, applying the eight limbs of yoga in life and evolving into a yoga mentor.

### Faculty

Padma Shakti T. Brace

### Competencies

- 1.3.1.3 - *tri-dosha* (effect of the elements on the physical body);
- 1.3.1.4 *tri-guna* (effect of *sattva* (equilibrium), *rajas* (activity), *tamas* [inertia])
- 3.1.1 In-depth knowledge of the application of *yama* and *niyama* in the context of yoga therapy.
- 3.1.2.1 - *asana* (postures);
- 3.1.2.2 - *pranayama* (regulated breathing);
- 3.1.2.3 - meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*;
- 3.3.1 In-depth knowledge of and demonstrated ability to implement effective teaching methods, adapt to unique styles of learning, provide supportive and effective feedback, acknowledge the client's/student's progress, and cope with unique difficulties/successes.
- 3.3.2 In-depth knowledge of and demonstrated ability to transmit the value of self-awareness and self-responsibility throughout the therapeutic process.
- 3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.
- 3.4.1 - Basic knowledge of and demonstrated ability to design, implement, and evaluate group programs.
- 3.4.2 - Familiarity with group dynamics and techniques, including communication skills, time management, and the establishment of priorities and boundaries, as well as techniques to address the specific needs of individual participants, to the degree possible in a group setting.
- 5.1.1 In-depth knowledge of yoga practices and methods for self-inquiry related to establishing, practicing, and maintaining ethical principles.
- 5.1.2 In-depth knowledge of generally accepted ethical principles of health care codes of conduct and yoga's ethical principles.
- 5.1.4 In-depth knowledge of the scope of practice of yoga therapy, resulting in the demonstrated ability to discern the need for referral to other modalities.
- 5.1.5 - Knowledge of the extent of one's own individual training, skills, and evolving experience in yoga therapy, and knowledge of the importance of practicing within such parameters.

### Learning Objectives

At the end of this course, students will be able to...

- Design and implement an effective protocol sequence for working with small group and private therapy sessions.
- Understand group dynamics and tools to effectively prioritize and manage group sessions.

- Know 3 main principles to guide the design, implementation and evaluation of a therapeutic session.
- Understand and apply the 8 limbs of yoga as a foundation for yoga therapy.
- Know ways to adapt a protocol according to Ayurveda including adjustments for elements, seasons and gunas.
- Understand the importance of practicing yoga therapy within the extent of one's own training and the importance of evolving one's experience and skills as a therapist.

### **Assessments**

Participate in "Anatomy of a Sadhana," leading small group discussions with focus on the therapeutic applications of asana and pranayama techniques demonstrated in the previous Master Sadhana.

Participate and lead role play sessions in which one student cues a pose while the other students provide feedback of the leader's ability to remain present and observe through svadyaya and observation of their peers, and to adjust their approach based on observation. Students at the 472 level are expected to take a leading role, while also accepting feedback from the other students in the group and course faculty.

Participate in course closing and provide at least 2 take-aways to the closing discussion.

Take and pass an online end of course assessment, testing the grasp of basic terminology and concepts of the course.

### **Learning Resources**

See general reading list

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# Yoga Cikitsa and Ayurveda Training 591



## Course Description

Through lecture, practice, discussion and applied collaborative community students at the 591 level will learn to empower a coherent relationship between the physical body, emotional intelligence, and neuroplasticity. Students will enhance their understanding of the therapeutic function of the respiratory system and develop their knowledge of the human Energy system and its relationship to the nervous and endocrine systems.

## Faculty

Padma Shakti T. Brace

## Competencies

### Yoga Cikitsa and Ayurveda Module 591.1

#### Category 1.1. Yoga Teachings and Philosophy

1.2.1 Knowledge of yoga perspectives on the structure, states, functioning, and conditions of the mind, including but not limited to

1.2.1.2 - *antahkarana citta* (consciousness), *buddhi* (intellect), *ahamkara* (ego), *manas* (mind);

#### Category 2.1. Anatomy and Physiology

2.1.1 - Knowledge of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

2.1.2 - Knowledge of biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

2.1.3 - Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

2.2.3 - Knowledge of how to reference current healthcare information relevant to the work of a yoga therapist, including pathologies, disorders, drugs, and surgical procedures, as relevant to the work of a yoga therapist.

2.4.1- Familiarity with models of human development, including developmental stages, lifecycles, and personality, and their importance to medical and psychological health and well-being.

#### Category 2.2. Additional Biomedical Knowledge

2.2.1 - Familiarity with commonly used drugs and surgical procedures, as relevant to the work of a yoga therapist.

2.2.2 - Familiarity with common medical terminology, as relevant to the work of a yoga therapist.

## Category 2.5. Body and Mind Integration

2.5.1 - Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

## Category 3.1. Yoga Therapy Tools

3.1.2 - In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

3.1.2.1 - *asana* (postures);

3.1.2.2 - *pranayama* (regulated breathing);

## Category 4.1 Providing Yoga Therapy

4.1.1 Demonstrated ability to conduct intake and assess the client/student, including 4.1.1.1 taking a history of the client and his/her condition(s); and

4.1.1.2 assessing the current condition using the tools relevant to the yoga therapist, including an evaluation of the physical, energetic, mental, emotional, and spiritual dimensions of well-being.

4.1.2 Demonstrated ability to elicit the goals, expectations, and aspirations of the client/student.

4.1.3 Demonstrated ability to integrate information from the intake, evaluation, and observation to develop a working assessment of the client's condition, limitations, and possibilities.

4.1.4 Demonstrated ability to apply knowledge of how to determine which aspects of the client/student's conditions, goals, and aspirations might be addressed through yoga therapy.

4.1.5 Demonstrated ability to identify priorities and set both long- and short-term goals with the client/student. 4.1.6 Demonstrated ability to apply knowledge of pacification, purification, and strengthening strategies.

## Category 5.4. Personal and Professional Development and Continuing Education

5.4.2 - Knowledge of when and how to seek advice and support for case consultation, educational advancement, and personal practice.

## Learning Objectives

- Have knowledge of human anatomy and physiology, including all the major systems of the body
- Understand the functional application of human anatomy and physiology in yoga therapy including the biomechanics of movement
- Be familiar with common medical terminology
- Have knowledge of common pathologies of human systems
- Understand the relationship between causal, subtle and manifested bodies

## Yoga Cikitsa and Ayurveda Module 591.2

### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

1.2.1.3 *citta vrtti* (activities of the mind), *citta parinama* (structural changes in the mind), *vyutthana/nirodha* (mind's potential for distraction and focus);

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior); and

1.2.1.5 states of mind: *mudha* (stupefied/dull), *kshipta* (disturbed), *vikshipta* (alternating between distraction and focus), *ekagrata* (one-pointed), *nirodha* (focus enveloped/held/ restrained), *vaishvanara* (waking), *tajjasa* (dream), *prajña* (deep sleep), *turiya* (beyond).

### Category 1.3. Framework for Health and Disease

1.3.1 Knowledge of the basic perspectives on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy, including the concepts of

1.3.1.1 *panca maya (kosha)* (fundamental structure of the human system);

1.3.1.2 subtle anatomy;

1.3.1.6 *ama* (undigested food, emotions, etc. accumulated in the body); 1.3.1.7 *agni* (internal fire(s) and their contribution to health);

1.3.1.8 *prana vayu (prana, apana, vyana, udana, samana)*;

1.3.1.9 *prana prakopa* (disturbance of the vayu);



1.3.1.11 *brmhana/langhana* (expansion/contraction); and

1.3.1.12 *vyuha* model: *heya* (the symptoms), *hetu* (the causes), *hana* (the goal), *upaya* (the tools).

#### Category 2.1. Anatomy and Physiology

2.1.2 Knowledge of biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

2.1.3 Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

#### Category 2.2. Additional Biomedical Knowledge

2.2.1 - Familiarity with commonly used drugs and surgical procedures, as relevant to the work of a yoga therapist.

2.2.2 - Familiarity with common medical terminology, as relevant to the work of a yoga therapist.

#### Category 2.5. Body and Mind Integration

2.5.1 - Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

#### Category 3.1. Yoga Therapy Tools

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*; and

3.1.2.4 *vihara* (lifestyle modifications) including basic yogic dietary concepts.

#### Category 3.2 Basic Principles of the Therapeutic Relationship

3.2.1 In-depth knowledge of, and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

#### Category 4.1 Providing Yoga Therapy

4.1.7 Demonstrated ability to apply knowledge of strategies that address common disorders and pathologies of the major human systems and common mental health conditions, as well as other goals and aspirations of the student as relevant to the work of a yoga therapist.

4.1.8 Demonstrated ability to apply knowledge of how to combine intake, evaluation, observations, and working assessment to develop an appropriate practice or session strategy for individual clients/students as well as group classes, taking into consideration the holistic nature of the individual.

### **Learning Objectives**

- Be familiar with Yoga and Ayurveda philosophy as it applies to the physical, subtle and causal bodies and their relationships.
- Understand the perspective of Ayurveda on health and disease.
- Understand the functional application of human anatomy and physiology in yoga therapy including the biomechanics of movement
- Be familiar with common medical terminology
- Have knowledge of common pathologies of human systems and how yoga therapy can be beneficial
- Understand the relationship between causal, subtle and manifested bodies
- Observe and demonstrate relationship and communication skills including listening, presence, directive (action) and non-directive (passive) dialogue.

## Yoga Cikitsa and Ayurveda Module 591.3

### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

### Category 1.2. Yoga and the Mind

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior); and

1.2.1.5 states of mind: *mudha* (stupefied/dull), *kshipta* (disturbed), *vikshipta* (alternating between distraction and focus), *ekagrata* (one-pointed), *nirodha* (focus enveloped/held/ restrained), *vaishvanara* (waking), *taijasa* (dream), *prajña* (deep sleep), *turiya* (beyond).

### Category 1.3. Framework for Health and Disease

1.3.1.1 *panca maya (kosha)* (fundamental structure of the human system);

1.3.1.2 subtle anatomy;

1.3.1.6 *ama* (undigested food, emotions, etc. accumulated in the body); 1.3.1.7 *agni* (internal fire(s) and their contribution to health);

1.3.1.8 *prana vayu (prana, apana, vyana, udana, samana)*;

1.3.1.9 *prana prakopa* (disturbance of the vayu);

### Category 3.2 Basic Principles of the Therapeutic Relationship

3.2.2 Demonstrated ability to recognize, adjust, and adapt to specific client/student needs in the evolving therapeutic/professional relationship.

3.2.3 Demonstrated ability to recognize and manage the subtle dynamics inherent in the therapist/client relationship.

#### Category 4.1 Providing Yoga Therapy

4.1.9 Demonstrated ability to apply knowledge of how to choose and prioritize the use of yoga tools and techniques, including selecting, sequencing, adapting, and modifying yoga practices appropriate to the needs of clients.

4.1.10 Demonstrated ability to teach or deliver the appropriate practices for individuals as well as groups, taking into consideration the assessment of their conditions, limitations, possibilities, and the overall practice strategy.

4.1.11 Demonstrated ability to facilitate the client/student's experience of the practice, including

4.1.11.1 providing instruction, demonstration, and education of the client/student using multimodal strategies of education such as auditory, visual, and kinesthetic learning tools; and

4.1.11.2 providing supportive strategies for the client/student to actively participate in his/her practice, such as a means to remember his/her practice (e.g., auditory and visual tools).

#### **Learning Objectives**

- Be familiar with Yoga and Ayurveda philosophy and understand the koshas as the model for Yoga Cikitsa.
- Understand the perspective of Ayurveda on health and disease.
- Understand the 5 states of mind and their relationship to conditioned patterns of behavior
- Know the 5 prana vayus and their relationship to health and disease
- Be able to recognize student needs in a therapeutic relationship and how to adapt and adjust within that professional relationship.
- Recognize subtle relationship dynamics within the therapist/student relationship.

## Yoga Cikitsa and Ayurveda Module 591.4

### Section I. Yoga Foundations

#### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

#### Category 1.2. Yoga and the Mind

1.2.1 Knowledge of yoga perspectives on the structure, states, functioning, and conditions of the mind, including, but not limited to,

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior); and

#### Category 1.3. Framework for Health and Disease

1.3.1.1 *panca maya (kosha)* (fundamental structure of the human system);

### Section 2. Biomedical and Psychological Foundations

#### Category 2.1. Anatomy and Physiology

2.1.1 Knowledge of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

2.1.2 Knowledge of biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

2.1.3 Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

## Section 3. Yoga Therapy Tools and Therapeutic Skills

### Category 3.1. Yoga Therapy Tools

3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*; and

3.1.2.4 *vihara* (lifestyle modifications) including basic yogic dietary concepts.

## Section 4. (Mentored) Practicum

### Category 4.1 Providing Yoga Therapy

4.1.9 Demonstrated ability to apply knowledge of how to choose and prioritize the use of yoga tools and techniques, including selecting, sequencing, adapting, and modifying yoga practices appropriate to the needs of clients.

4.1.10 Demonstrated ability to teach or deliver the appropriate practices for individuals as well as groups, taking into consideration the assessment of their conditions, limitations, possibilities, and the overall practice strategy.

4.1.11 Demonstrated ability to facilitate the client/student's experience of the practice, including

4.1.11.1 providing instruction, demonstration, and education of the client/student using multimodal strategies of education such as auditory, visual, and kinesthetic learning tools; and

4.1.11.2 providing supportive strategies for the client/student to actively participate in his/her practice, such as a means to remember his/her practice (e.g., auditory and visual tools).

### Learning Objectives

- Deepen knowledge of Yoga and Ayurveda philosophy and begin to apply the koshas as the model for Yoga Cikitsa.
- Understand the perspective of Ayurveda on health and disease.
- Know the role of samskaras and vasanas in relationship to the body, mind and conditioned patterns of behavior.
- Know the anatomy and physiology of the nervous, endocrine, musculo-skeletal systems and how they apply to the biomechanics of movement and Yoga Cikitsa.
- Know the common conditions and pathologies of the human systems that present in the practice of Yoga Cikitsa (therapy).
- Know, practice and begin to apply Yoga Cikitsa tools such as asana, pranayama, meditation (dharana) and lifestyle practices.

## Yoga Cikitsa and Ayurveda Module 591.5

### Section I. Yoga Foundations

#### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

#### Category 1.2. Yoga and the Mind

1.2.1.1 *drashtr* (seer), *drshya* (seen);

1.2.2 Knowledge of yoga perspectives on distracted/disturbed conditions of mind and their expressions as expressed in such texts as the *Yoga Sutras*, the *Bhagavad Gita*, and other texts, including but not limited to,

1.2.2.2 *lobha*, *krodha*, and *moha* (greed, anger, attachment);

1.2.2.3 *duhkha* and *daurmanasya* (suffering/discomfort and negative attitude/thinking), *sarupyam* (identification with the contents of the mind or seer taking the same form as the mind); and

1.2.2.4 *antaraya* (obstacles to progress in yoga).

#### Category 1.3. Framework for Health and Disease

1.3.1.6 *ama* (undigested food, emotions, etc. accumulated in the body); 1.3.1.7 *agni* (internal fire(s) and their contribution to health);

1.3.1.12 *vyuha* model: *heya* (the symptoms), *hetu* (the causes), *hana* (the goal), *upaya* (the tools).

### Section 3. Yoga Therapy Tools and Therapeutic Skills

3.2.1 In-depth knowledge of, and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

3.2.3 Demonstrated ability to recognize and manage the subtle dynamics inherent in the therapist/client relationship.

## Section 4. (Mentored) Practicum

### Category 4.1 Providing Yoga Therapy

4.1.12 Demonstrated ability to develop and maintain therapeutic relationships, including

4.1.12.1 fostering trust by establishing an appropriate therapeutic environment through privacy, confidentiality, and safety; and

4.1.12.2 practicing effective, client-/student-centered communication based upon a respect for, and sensitivity to, individual, familial, cultural, social, ethnic, and religious factors.

## Section 5. Professional Practice

### Category 5.3. Relationships with Peers, Mentors, Clinicians, and Organizations

5.3.3 Basic knowledge of how to develop and maintain ongoing collaborative relationships.

### Category 5.4. Personal and Professional Development and Continuing Education

5.4.1 Knowledge of the fundamental value of ongoing personal practice, long-term mentorship, and skills maintenance/development through continuing education.

## Learning Objectives

- Apply knowledge of Yoga, Ayurveda and Tantric philosophy, utilizing the koshas as the model for Yoga Cikitsa.
- Understand the states of mind according to Yoga philosophy and how to harness the mind to transform patterns and move through obstacles.
- Know the importance of digestion and ways to strengthen agni to move through accumulation.
- Understand the presentation of symptoms and their potential deeper underlying causes.
- Be able to set goals for Yoga Cikitsa and choose appropriate practices and means to move steadily toward those goals.
- Have in-depth knowledge of communication skills necessary for a successful therapist/student relationship.
- Know how to develop collaborative relationships with peers, mentors and organizations to support the process of Yoga Cikitsa.
- Deeply understand the foundation of ongoing personal practice, skill development and the value of continuing education and professional development as a Yoga Therapist.



## **Yoga Cikitsa and Ayurveda Module 591.6**

### Section I. Yoga Foundations

#### Category 1.2. Yoga and the Mind

1.2.1 Knowledge of yoga perspectives on the structure, states, functioning, and conditions of the mind

#### Category 1.3. Framework for Health and Disease

1.3.1.1 *panca maya (kosha)* (fundamental structure of the human system);

1.3.1.2 subtle anatomy;

1.3.1.8 *prana vayu (prana, apana, vyana, udana, samana)*;

### Section 2. Biomedical and Psychological Foundations

#### Category 2.1. Anatomy and Physiology

2.2.1 Familiarity with commonly used drugs and surgical procedures, as relevant to the work of a yoga therapist. 2.2.2 Familiarity with common medical terminology.

2.2.3 Knowledge of how to reference current healthcare information relevant to the work of a yoga therapist, including pathologies, disorders, drugs, and surgical procedures, as relevant to the work of a yoga therapist.

### Section 3. Yoga Therapy Tools and Therapeutic Skills

#### Category 3.2 Basic Principles of the Therapeutic Relationship

3.2.2 Demonstrated ability to recognize, adjust, and adapt to specific client/student needs in the evolving therapeutic/professional relationship.

#### Category 3.3 Principles and Skills for Educating Clients/Students

3.3.1 In-depth knowledge of and demonstrated ability to implement effective teaching methods, adapt to unique styles of learning, provide supportive and effective feedback, acknowledge the client's/student's progress, and cope with unique difficulties/successes.

3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.

## Section 4. (Mentored) Practicum

### Category 4.1 Providing Yoga Therapy

4.1.1.2 Assessing the current condition using the tools relevant to the yoga therapist, including an evaluation of the physical, energetic, mental, emotional, and spiritual dimensions of well-being.

4.1.12.2 practicing effective, client-/student-centered communication based upon a respect for, and sensitivity to, individual, familial, cultural, social, ethnic, and religious factors.

4.1.13 Demonstrated ability to provide follow up and re-planning, including

4.1.13.1 gathering feedback, re-assessing, and refining the practice and determining short-term and long-term goals and priorities;

4.1.13.2 addressing new and changing conditions, goals, aspirations, and priorities of the student/client and providing appropriate support; and

4.1.13.3 providing appropriate closure for the therapy sessions.

### Learning Objectives

- Deepen understanding of the structure, states and conditions of mind according to Yoga philosophy.
- Deepen understanding and application of the model of the Koshas and the role of the Vayus in regeneration.
- Know the common medical terminology, procedures, medications, and how to reference healthcare information as applicable to the practice of Yoga Cikitsa.
- Demonstrate the ability to recognize student needs and adapt in the evolving professional Yoga Therapist relationships.
- Know effective teaching methodology including offering effective feedback acknowledging progress and addressing challenges.
- Demonstrate ability to develop and adjust appropriate practice strategies for individuals and small groups.
- Familiarity with how to conduct an assessment as a yoga therapist.

## Yoga Cikitsa and Ayurveda Module 591.7

### Section I. Yoga Foundations

#### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

#### Category 1.3. Framework for Health and Disease

1.3.1 Knowledge of the basic perspectives on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy, including the concepts of

1.3.1.4 *tri-guna* (effect of *sattva* (equilibrium), *rajas* (activity), *tamas* [inertia]);

1.3.1.5 *prakrti/vikrti* (*dosha* constitution at birth/imbalance of the *dosha* currently expressed in the body);

1.3.1.12 *vyuha* model: *heya* (the symptoms), *hetu* (the causes), *hana* (the goal), *upaya* (the tools).

### Section 2. Biomedical and Psychological Foundations

#### Category 2.1. Anatomy and Physiology

2.1.1 Knowledge of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

### Section 4. (Mentored) Practicum

#### Category 4.1 Providing Yoga Therapy

4.1.3 Demonstrated ability to integrate information from the intake, evaluation, and observation to develop a working assessment of the client's condition, limitations, and possibilities.

4.1.4 Demonstrated ability to apply knowledge of how to determine which aspects of the client/student's conditions, goals, and aspirations might be addressed through yoga therapy.

4.1.5 Demonstrated ability to identify priorities and set both long- and short-term goals with the client/student.

4.1.7 Demonstrated ability to apply knowledge of strategies that address common disorders and pathologies of the major human systems and common mental health conditions, as well as other goals and aspirations of the student as relevant to the work of a yoga therapist.

### **Learning Objectives**

- Deepen understanding of philosophy of Yoga, Ayurveda and Tantric philosophy as they are integrated and apply to the practice of Yoga Cikitsa.
- Deepen understanding and application of the gunas, elements, prakriti and vikriti and their application to Yoga Cikitsa.
- Deepen knowledge of how to set goals and apply Yoga Cikitsa tools to pacify symptoms and move toward addressing underlying causes.
- Know all major systems of the body and their interrelationships and demonstrate the ability to apply Yoga Cikitsa modalities in case studies.

### **Assessments 591.1-591.7**

Collaborative Community Experiential Training: Discernment Training of Disease from Western Diagnosis and Eastern Cause

Participate in "Anatomy of a Sadhana," leading small group collaborative community discussions with focus on the therapeutic applications of asana and pranayama techniques demonstrated in the previous Master Sadhana.

Participate and lead role play sessions in which one student cues a pose while the other students provide feedback of the leader's ability to remain present and observe through svadyaya and observation of their peers, and to adjust their approach based on observation. Students at the 591 level are expected to take a leading role, while also accepting feedback from the other students in the group and course faculty.

Participate in class discussions and oral checks for understanding.

Take and pass an online end of course assessment, testing the grasp of basic terminology and concepts of the course.

### **Learning Resources 591.1-591.7**

Neti: Healing Secrets – by Dr. David Frawley

The Polyvagal Theory in Therapy – by Deb Dana

Wheels of Light – by Rosalyn Bruyere

Radical Healing – by Rudolph Ballentine

The Vital Glutes – by John Gibbons

Subtle Body – by Cyndi Dale

The Vital Psoas – by J. Staugaard-Jones  
The Sociopath Next Door – by Martha Stout  
Yoga Therapy – by Mark Stephens  
Yoga Fascia Anatomy and Movement – by Joanne Sarah Avison  
How to Create Yoga Student Profiles – by Olga Kabel  
Pranic Healing – by Dr. L.R. Chowdhry  
Structural Yoga Therapy – by Mukunda Stiles  
The Yoga of Herbs – by Dr. Vasant Lad  
Practical Yoga Psychology – by Dr. Rishi Vivekananda  
The Heartmath Solution – by Howard Marti  
Vedic Counseling – by Dr. David Frawley

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# Yoga Cikitsa and Ayurveda Training 592



## Course Description

Through lecture, practice, discussion and applied collaborative community students at the 592 level will demonstrate the ability to empower a coherent relationship between the physical body, emotional intelligence, and neuroplasticity. Students will learn to teach Ayurveda Lifestyle Integration and understand and apply Rasayana.

## Faculty

Padma Shakti T. Brace

## Competencies

### Yoga Cikitsa and Ayurveda Module 592.1

#### Category 1.1. Yoga Teachings and Philosophy

1.2.1 Knowledge of yoga perspectives on the structure, states, functioning, and conditions of the mind,

including but not limited to

1.2.1.2 - *antahkarana citta* (consciousness), *buddhi* (intellect), *ahamkara* (ego), *manas* (mind);

#### Category 2.1. Anatomy and Physiology

2.1.1 - Knowledge of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

2.1.2 - Knowledge of biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

2.1.3 - Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

2.2.3 - Knowledge of how to reference current healthcare information relevant to the work of a yoga therapist, including pathologies, disorders, drugs, and surgical procedures, as relevant to the work of a yoga therapist.

2.4.1- Familiarity with models of human development, including developmental stages, lifecycles, and personality, and their importance to medical and psychological health and well-being.

#### Category 2.2. Additional Biomedical Knowledge

2.2.1 - Familiarity with commonly used drugs and surgical procedures, as relevant to the work of a yoga therapist.

2.2.2 - Familiarity with common medical terminology, as relevant to the work of a yoga therapist.

## Category 2.5. Body and Mind Integration

2.5.1 - Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

## Category 3.1. Yoga Therapy Tools

3.1.2 - In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

3.1.2.1 - *asana* (postures);

3.1.2.2 - *pranayama* (regulated breathing);

## Category 4.1 Providing Yoga Therapy

4.1.1 Demonstrated ability to conduct intake and assess the client/student, including 4.1.1.1 taking a history of the client and his/her condition(s); and

4.1.1.2 assessing the current condition using the tools relevant to the yoga therapist, including an evaluation of the physical, energetic, mental, emotional, and spiritual dimensions of well-being.

4.1.2 Demonstrated ability to elicit the goals, expectations, and aspirations of the client/student.

4.1.3 Demonstrated ability to integrate information from the intake, evaluation, and observation to develop a working assessment of the client's condition, limitations, and possibilities.

4.1.4 Demonstrated ability to apply knowledge of how to determine which aspects of the client/student's conditions, goals, and aspirations might be addressed through yoga therapy.

4.1.5 Demonstrated ability to identify priorities and set both long- and short-term goals with the client/student. 4.1.6 Demonstrated ability to apply knowledge of pacification, purification, and strengthening strategies.

## Category 5.4. Personal and Professional Development and Continuing Education

5.4.2 - Knowledge of when and how to seek advice and support for case consultation, educational advancement, and personal practice.

## Learning Objectives

- Have knowledge of human anatomy and physiology, including all the major systems of the body
- Understand the functional application of human anatomy and physiology in yoga therapy including the biomechanics of movement
- Be familiar with common medical terminology
- Have knowledge of common pathologies of human systems
- Understand the relationship between causal, subtle and manifested bodies



## Yoga Cikitsa and Ayurveda Module 592.2

### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

1.2.1.3 *citta vrtti* (activities of the mind), *citta parinama* (structural changes in the mind), *vyutthana/nirodha* (mind's potential for distraction and focus);

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior); and

1.2.1.5 states of mind: *mudha* (stupefied/dull), *kshipta* (disturbed), *vikshipta* (alternating between distraction and focus), *ekagrata* (one-pointed), *nirodha* (focus enveloped/held/ restrained), *vaishvanara* (waking), *tajasa* (dream), *prajña* (deep sleep), *turiya* (beyond).

### Category 1.3. Framework for Health and Disease

1.3.1 Knowledge of the basic perspectives on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy, including the concepts of

1.3.1.1 *panca maya (kosha)* (fundamental structure of the human system);

1.3.1.2 subtle anatomy;

1.3.1.6 *ama* (undigested food, emotions, etc. accumulated in the body); 1.3.1.7 *agni* (internal fire(s) and their contribution to health);

1.3.1.8 *prana vayu (prana, apana, vyana, udana, samana)*;

1.3.1.9 *prana prakopa* (disturbance of the vayu);

1.3.1.11 *brmhana/langhana* (expansion/contraction); and

1.3.1.12 *vyuha* model: *heya* (the symptoms), *hetu* (the causes), *hana* (the goal), *upaya* (the tools).

#### Category 2.1. Anatomy and Physiology

2.1.2 Knowledge of biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

2.1.3 Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

#### Category 2.2. Additional Biomedical Knowledge

2.2.1 - Familiarity with commonly used drugs and surgical procedures, as relevant to the work of a yoga therapist.

2.2.2 - Familiarity with common medical terminology, as relevant to the work of a yoga therapist.

#### Category 2.5. Body and Mind Integration

2.5.1 - Knowledge of the interaction of the body, breath, mind, intellect, and emotions in health and well-being.

#### Category 3.1. Yoga Therapy Tools

3.1.2 In-depth knowledge of the range of yoga practices and their potential therapeutic effects for common conditions. Practices may include, but are not limited to,

3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*; and

3.1.2.4 *vihara* (lifestyle modifications) including basic yogic dietary concepts.

#### Category 3.2 Basic Principles of the Therapeutic Relationship

3.2.1 In-depth knowledge of, and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

#### Category 4.1 Providing Yoga Therapy

4.1.7 Demonstrated ability to apply knowledge of strategies that address common disorders and pathologies of the major human systems and common mental health conditions, as well as other goals and aspirations of the student as relevant to the work of a yoga therapist.

4.1.8 Demonstrated ability to apply knowledge of how to combine intake, evaluation, observations, and working assessment to develop an appropriate practice or session strategy for individual clients/students as well as group classes, taking into consideration the holistic nature of the individual.

### **Learning Objectives**

- Be familiar with Yoga and Ayurveda philosophy as it applies to the physical, subtle and causal bodies and their relationships.
- Understand the perspective of Ayurveda on health and disease.
- Understand the functional application of human anatomy and physiology in yoga therapy including the biomechanics of movement
- Be familiar with common medical terminology
- Have knowledge of common pathologies of human systems and how yoga therapy can be beneficial
- Understand the relationship between causal, subtle and manifested bodies
- Observe and demonstrate relationship and communication skills including listening, presence, directive (action) and non-directive (passive) dialogue.

## Yoga Cikitsa and Ayurveda Module 592.3

### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

### Category 1.2. Yoga and the Mind

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior); and

1.2.1.5 states of mind: *mudha* (stupefied/dull), *kshipta* (disturbed), *vikshipta* (alternating between distraction and focus), *ekagrata* (one-pointed), *nirodha* (focus enveloped/held/ restrained), *vaishvanara* (waking), *taijasa* (dream), *prajña* (deep sleep), *turiya* (beyond).

### Category 1.3. Framework for Health and Disease

1.3.1.1 *panca maya (kosha)* (fundamental structure of the human system);

1.3.1.2 subtle anatomy;

1.3.1.6 *ama* (undigested food, emotions, etc. accumulated in the body); 1.3.1.7 *agni* (internal fire(s) and their contribution to health);

1.3.1.8 *prana vayu (prana, apana, vyana, udana, samana)*;

1.3.1.9 *prana prakopa* (disturbance of the vayu);

### Category 3.2 Basic Principles of the Therapeutic Relationship

3.2.2 Demonstrated ability to recognize, adjust, and adapt to specific client/student needs in the evolving therapeutic/professional relationship.

3.2.3 Demonstrated ability to recognize and manage the subtle dynamics inherent in the therapist/client relationship.

#### Category 4.1 Providing Yoga Therapy

4.1.9 Demonstrated ability to apply knowledge of how to choose and prioritize the use of yoga tools and techniques, including selecting, sequencing, adapting, and modifying yoga practices appropriate to the needs of clients.

4.1.10 Demonstrated ability to teach or deliver the appropriate practices for individuals as well as groups, taking into consideration the assessment of their conditions, limitations, possibilities, and the overall practice strategy.

4.1.11 Demonstrated ability to facilitate the client/student's experience of the practice, including

4.1.11.1 providing instruction, demonstration, and education of the client/student using multimodal strategies of education such as auditory, visual, and kinesthetic learning tools; and

4.1.11.2 providing supportive strategies for the client/student to actively participate in his/her practice, such as a means to remember his/her practice (e.g., auditory and visual tools).

### **Learning Objectives**

- Be familiar with Yoga and Ayurveda philosophy and understand the koshas as the model for Yoga Cikitsa.
- Understand the perspective of Ayurveda on health and disease.
- Understand the 5 states of mind and their relationship to conditioned patterns of behavior
- Know the 5 prana vayus and their relationship to health and disease
- Be able to recognize student needs in a therapeutic relationship and how to adapt and adjust within that professional relationship.
- Recognize subtle relationship dynamics within the therapist/student relationship.

## Yoga Cikitsa and Ayurveda Module 592.4

### Section I. Yoga Foundations

#### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

#### Category 1.2. Yoga and the Mind

1.2.1 Knowledge of yoga perspectives on the structure, states, functioning, and conditions of the mind, including, but not limited to,

1.2.1.4 *artha* (cognition), *bhava* (mood), *svabhava* (inborn nature), *vasana* (residue of experience), *samskara* (conditioned pattern of thinking and behavior); and

#### Category 1.3. Framework for Health and Disease

1.3.1.1 *panca maya (kosha)* (fundamental structure of the human system);

### Section 2. Biomedical and Psychological Foundations

#### Category 2.1. Anatomy and Physiology

2.1.1 Knowledge of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

2.1.2 Knowledge of biomechanics and movement as they relate to the practice of yoga and the work of a yoga therapist.

2.1.3 Knowledge of common pathologies and disorders of all the major systems, including symptoms, management, illness trajectories, and contraindications, as relevant to the work of a yoga therapist.

## Section 3. Yoga Therapy Tools and Therapeutic Skills

### Category 3.1. Yoga Therapy Tools

3.1.2.1 *asana* (postures);

3.1.2.2 *pranayama* (regulated breathing);

3.1.2.3 meditation and relaxation techniques such as *bhavana* (visualization), *mantra* (recitation), and ritualized activities such as *nyasa* and *mudra*; and

3.1.2.4 *vihara* (lifestyle modifications) including basic yogic dietary concepts.

## Section 4. (Mentored) Practicum

### Category 4.1 Providing Yoga Therapy

4.1.9 Demonstrated ability to apply knowledge of how to choose and prioritize the use of yoga tools and techniques, including selecting, sequencing, adapting, and modifying yoga practices appropriate to the needs of clients.

4.1.10 Demonstrated ability to teach or deliver the appropriate practices for individuals as well as groups, taking into consideration the assessment of their conditions, limitations, possibilities, and the overall practice strategy.

4.1.11 Demonstrated ability to facilitate the client/student's experience of the practice, including

4.1.11.1 providing instruction, demonstration, and education of the client/student using multimodal strategies of education such as auditory, visual, and kinesthetic learning tools; and

4.1.11.2 providing supportive strategies for the client/student to actively participate in his/her practice, such as a means to remember his/her practice (e.g., auditory and visual tools).

### Learning Objectives

- Deepen knowledge of Yoga and Ayurveda philosophy and begin to apply the koshas as the model for Yoga Cikitsa.
- Understand the perspective of Ayurveda on health and disease.
- Know the role of samskaras and vasanas in relationship to the body, mind and conditioned patterns of behavior.
- Know the anatomy and physiology of the nervous, endocrine, musculo-skeletal systems and how they apply to the biomechanics of movement and Yoga Cikitsa.
- Know the common conditions and pathologies of the human systems that present in the practice of Yoga Cikitsa (therapy).
- Know, practice and begin to apply Yoga Cikitsa tools such as asana, pranayama, meditation (dharana) and lifestyle practices.

## Yoga Cikitsa and Ayurveda Module 592.5

### Section I. Yoga Foundations

#### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

#### Category 1.2. Yoga and the Mind

1.2.1.1 *drashtr* (seer), *drshya* (seen);

1.2.2 Knowledge of yoga perspectives on distracted/disturbed conditions of mind and their expressions as expressed in such texts as the *Yoga Sutras*, the *Bhagavad Gita*, and other texts, including but not limited to,

1.2.2.2 *lobha*, *krodha*, and *moha* (greed, anger, attachment);

1.2.2.3 *duhkha* and *daurmanasya* (suffering/discomfort and negative attitude/thinking), *sarupyam* (identification with the contents of the mind or seer taking the same form as the mind); and

1.2.2.4 *antaraya* (obstacles to progress in yoga).

#### Category 1.3. Framework for Health and Disease

1.3.1.6 *ama* (undigested food, emotions, etc. accumulated in the body); 1.3.1.7 *agni* (internal fire(s) and their contribution to health);

1.3.1.12 *vyuha* model: *heya* (the symptoms), *hetu* (the causes), *hana* (the goal), *upaya* (the tools).

### Section 3. Yoga Therapy Tools and Therapeutic Skills



3.2.1 In-depth knowledge of, and observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

3.2.3 Demonstrated ability to recognize and manage the subtle dynamics inherent in the therapist/client relationship.

## Section 4. (Mentored) Practicum

### Category 4.1 Providing Yoga Therapy

4.1.12 Demonstrated ability to develop and maintain therapeutic relationships, including

4.1.12.1 fostering trust by establishing an appropriate therapeutic environment through privacy, confidentiality, and safety; and

4.1.12.2 practicing effective, client-/student-centered communication based upon a respect for, and sensitivity to, individual, familial, cultural, social, ethnic, and religious factors.

## Section 5. Professional Practice

### Category 5.3. Relationships with Peers, Mentors, Clinicians, and Organizations

5.3.3 Basic knowledge of how to develop and maintain ongoing collaborative relationships.

### Category 5.4. Personal and Professional Development and Continuing Education

5.4.1 Knowledge of the fundamental value of ongoing personal practice, long-term mentorship, and skills maintenance/development through continuing education.

## Learning Objectives

- Apply knowledge of Yoga, Ayurveda and Tantric philosophy, utilizing the koshas as the model for Yoga Cikitsa.
- Understand the states of mind according to Yoga philosophy and how to harness the mind to transform patterns and move through obstacles.
- Know the importance of digestion and ways to strengthen agni to move through accumulation.
- Understand the presentation of symptoms and their potential deeper underlying causes.
- Be able to set goals for Yoga Cikitsa and choose appropriate practices and means to move steadily toward those goals.
- Have in-depth knowledge of communication skills necessary for a successful therapist/student relationship.
- Know how to develop collaborative relationships with peers, mentors and organizations to support the process of Yoga Cikitsa.
- Deeply understand the foundation of ongoing personal practice, skill development and the value of continuing education and professional development as a Yoga Therapist.

## Yoga Cikitsa and Ayurveda Module 592.6

### Section I. Yoga Foundations

#### Category 1.2. Yoga and the Mind

1.2.1 Knowledge of yoga perspectives on the structure, states, functioning, and conditions of the mind

#### Category 1.3. Framework for Health and Disease

1.3.1.1 *panca maya (kosha)* (fundamental structure of the human system);

1.3.1.2 subtle anatomy;

1.3.1.8 *prana vayu (prana, apana, vyana, udana, samana)*;

### Section 2. Biomedical and Psychological Foundations

#### Category 2.1. Anatomy and Physiology

2.2.1 Familiarity with commonly used drugs and surgical procedures, as relevant to the work of a yoga therapist. 2.2.2 Familiarity with common medical terminology.

2.2.3 Knowledge of how to reference current healthcare information relevant to the work of a yoga therapist, including pathologies, disorders, drugs, and surgical procedures, as relevant to the work of a yoga therapist.

### Section 3. Yoga Therapy Tools and Therapeutic Skills

#### Category 3.2 Basic Principles of the Therapeutic Relationship

3.2.2 Demonstrated ability to recognize, adjust, and adapt to specific client/student needs in the evolving therapeutic/professional relationship.

#### Category 3.3 Principles and Skills for Educating Clients/Students

3.3.1 In-depth knowledge of and demonstrated ability to implement effective teaching methods, adapt to unique styles of learning, provide supportive and effective feedback, acknowledge the client's/student's progress, and cope with unique difficulties/successes.

3.3.3 In-depth knowledge of and demonstrated ability to develop and adjust appropriate practice strategies to the client/student.

## Section 4. (Mentored) Practicum

### Category 4.1 Providing Yoga Therapy

4.1.1.2 Assessing the current condition using the tools relevant to the yoga therapist, including an evaluation of the physical, energetic, mental, emotional, and spiritual dimensions of well-being.

4.1.12.2 practicing effective, client-/student-centered communication based upon a respect for, and sensitivity to, individual, familial, cultural, social, ethnic, and religious factors.

4.1.13 Demonstrated ability to provide follow up and re-planning, including

4.1.13.1 gathering feedback, re-assessing, and refining the practice and determining short-term and long-term goals and priorities;

4.1.13.2 addressing new and changing conditions, goals, aspirations, and priorities of the student/client and providing appropriate support; and

4.1.13.3 providing appropriate closure for the therapy sessions.

### **Learning Objectives**

- Deepen understanding of the structure, states and conditions of mind according to Yoga philosophy.
- Deepen understanding and application of the model of the Koshas and the role of the Vayus in regeneration.
- Know the common medical terminology, procedures, medications, and how to reference healthcare information as applicable to the practice of Yoga Cikitsa.
- Demonstrate the ability to recognize student needs and adapt in the evolving professional Yoga Therapist relationships.
- Know effective teaching methodology including offering effective feedback acknowledging progress and addressing challenges.
- Demonstrate ability to develop and adjust appropriate practice strategies for individuals and small groups.
- Familiarity with how to conduct an assessment as a yoga therapist.

## Yoga Cikitsa and Ayurveda Module 592.7

### Section I. Yoga Foundations

#### Category 1.1. Yoga Teachings and Philosophy

1.1.1 Familiarity with the evolution of the teachings and philosophy of the yoga tradition and its relevance and application to yoga therapy, including teachings from Vedic and post-Vedic periods, Samkhya, Yoga, Tantra, and Ayurveda.

Examples of concepts and models from the above teachings and philosophy relevant to yoga therapy, include but are not limited to,

a. *tanmatra/bhuta/indriya* (subtle element/gross elements/senses); b. *purusha/prakrti* (consciousness/material world);

c. *pancamaya kosha* (dimensions of the human system);

d. *guna* (fundamental forces of nature); and

e. *duhkha* (suffering/discomfort).

#### Category 1.3. Framework for Health and Disease

1.3.1 Knowledge of the basic perspectives on health and disease from yoga and Ayurveda relevant to the practice of yoga therapy, including the concepts of

1.3.1.4 *tri-guna* (effect of *sattva* (equilibrium), *rajas* (activity), *tamas* [inertia]);

1.3.1.5 *prakrti/vikrti* (*dosha* constitution at birth/imbalance of the *dosha* currently expressed in the body);

1.3.1.12 *vyuha* model: *heya* (the symptoms), *hetu* (the causes), *hana* (the goal), *upaya* (the tools).

### Section 2. Biomedical and Psychological Foundations

#### Category 2.1. Anatomy and Physiology

2.1.1 Knowledge of human anatomy and physiology, including all major systems of the body and their interrelationships, as relevant to the work of a yoga therapist.

### Section 4. (Mentored) Practicum

#### Category 4.1 Providing Yoga Therapy

4.1.3 Demonstrated ability to integrate information from the intake, evaluation, and observation to develop a working assessment of the client's condition, limitations, and possibilities.

4.1.4 Demonstrated ability to apply knowledge of how to determine which aspects of the client/student's conditions, goals, and aspirations might be addressed through yoga therapy.

4.1.5 Demonstrated ability to identify priorities and set both long- and short-term goals with the client/student.

4.1.7 Demonstrated ability to apply knowledge of strategies that address common disorders and pathologies of the major human systems and common mental health conditions, as well as other goals and aspirations of the student as relevant to the work of a yoga therapist.

### **Learning Objectives**

- Deepen understanding of philosophy of Yoga, Ayurveda and Tantric philosophy as they are integrated and apply to the practice of Yoga Cikitsa.
- Deepen understanding and application of the gunas, elements, prakriti and vikriti and their application to Yoga Cikitsa.
- Deepen knowledge of how to set goals and apply Yoga Cikitsa tools to pacify symptoms and move toward addressing underlying causes.
- Know all major systems of the body and their interrelationships and demonstrate the ability to apply Yoga Cikitsa modalities in case studies.
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### **Assessments 592.1-592.7**

Collaborative Community Experiential Training: Discernment Training of Disease from Western Diagnosis and Eastern Cause

Participate in "Anatomy of a Sadhana," leading small group collaborative community discussions with focus on the therapeutic applications of asana and pranayama techniques demonstrated in the previous Master Sadhana.

Participate and lead role play sessions in which one student cues a pose while the other students provide feedback of the leader's ability to remain present and observe through svadyaya and observation of their peers, and to adjust their approach based on observation. Students at the 592 level take a lead role, while also accepting feedback from the other students in the group and course faculty.

Participate in class discussions and oral checks for understanding.

Take and pass an online end of course assessment, testing the grasp of basic terminology and concepts of the course.

**Learning Resources 592.1-592.7**

Neti: Healing Secrets – by Dr. David Frawley  
The Polyvagal Theory in Therapy – by Deb Dana  
Wheels of Light – by Rosalyn Bruyere  
Radical Healing – by Rudolph Ballentine  
The Vital Glutes – by John Gibbons  
Subtle Body – by Cyndi Dale  
The Vital Psoas – by J. Staugaard-Jones  
The Sociopath Next Door – by Martha Stout  
Yoga Therapy – by Mark Stephens  
Yoga Fascia Anatomy and Movement – by Joanne Sarah Avison  
How to Create Yoga Student Profiles – by Olga Kabel  
Pranic Healing – by Dr. L.R. Chowdhry  
Structural Yoga Therapy – by Mukunda Stiles  
The Yoga of Herbs – by Dr. Vasant Lad  
Practical Yoga Psychology – by Dr. Rishi Vivekananda  
The Heartmath Solution – by Howard Marti  
Vedic Counseling – by Dr. David Frawley

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# Faculty Bios



## **Gurudevi Padma Shakti (Tracie Brace Hatton), C-IAYT & E-RYT 500**

Founder & Program Director

Padma Shakti is Founder and Director of Rasa Yoga School of Yoga and Ayurveda and Bay Area Yoga Collective. Padma holds a firm commitment that Yoga and Ayurveda are on the cutting edge for success and leadership development. Through her ability to effectively assimilate and disseminate the teachings of yoga and ayurveda she enables people to craft a life beyond just getting by, to live a full life thriving and healthy toward the absolute highest quality possible. Padma Shakti is committed to the power of community and seeks to demonstrate that through functional relationships, you strengthen and empower not only yourself, but the

whole of humanity.

Padma sees the physical body as the gateway to transformation on all levels. Her biomedical training includes courses in human anatomy & physiology and microbiology from Lamar University and experience as a Physical Therapist assistant working with patients in critical care settings.

Padma's extensive training as a yoga teacher and therapist and thousands of hours working with individual clients in asana and yoga psychology have led to her remarkable clarity and ability to empower others. She has studied and trained with these great beings as the primary foundation of her education: Dr. David Hoch, Lex Gillian, Reverend Karen Tudor, Sandra Summerfield-Kozak of International Yoga Studies, Rodney Yee, Shiva Rea, Dr. David Frawley, Dr. Stephen Phillips and Swami Atma.

Padma has more than 400 hours of advanced yoga psychology and ayurveda training through Para Yoga and has studied Vedic Counseling in depth with Dr. David Frawley and Dr. Robert Svoboda.

Padma regularly presents on the therapeutic application of yoga and the transformative practice of Rasa Yoga at the Texas Yoga Conference and Texas Yoga Retreat.

Her current studies and training are influenced mostly by Master Jason Campbell and Pandit Rajmani Tigunait.



## **Paul Hatton, DC**

Structural Therapeutic Advisor

Dr. Paul Hatton is a 2007 graduate of Texas Chiropractic College and registered yoga teacher. He received his yoga teacher training from Rasa Yoga School of Yoga and Ayurveda and continues to train and practice in his home yoga community. Dr. Hatton serves as the Structural Therapeutic Advisor at Rasa Yoga, bringing his expert understanding of the functionality of anatomy and physiology together with his keen sense of how the human element of emotion and psychology plays a key role in overall wellness and influences all systems. Dr. Hatton approaches health as any other science, as a logical process of putting the simple solutions first. Since we know

that nothing can affect our mood or spirit like being in pain, then it seems logical that our pain can stem from our mental states. Most conditions can be either eased or eliminated by a few simple, guided steps in logical order. This allows the body and mind to heal with the obstructions to health out of the way. These steps may include one or more of the following: Increasing range of motion, physiotherapy, spinal or joint adjustments, guided visualization, meditation, nutrition consultation, ayurvedic processes, or various other suggestions. Dr. Hatton feels more at home in a slower paced, patient centered practice rather than one that involves seeing a large number of patients with less face-to-face time. Being based in the Rasa Yoga environment, the opportunity is there to provide peaceful, deliberate care; focusing on the individual, rather than focusing on the doctor and his needs.

As a faculty member for the Rasa Yoga Cikitsa program, Dr. Hatton teaches Advanced Anatomy and Yoga Cikitsa where he offers his knowledge and experience of the interrelationships of all the systems of the body, common pathologies and how the therapeutic application of yoga is healing. He is also an expert on the principles of therapeutic relationship able to offer keen insight on common practices in the current healthcare system and how a yoga therapist can plan an important role in client well-being.



## **Gayatri Asita (Gracie Alcocer), C-IAYT & E-RYT 500**

Practicum Mentor & Student Advancement Director

Gracie "discovered" yoga while searching for healing and inner peace. Not long after the beginning of her yoga studies, she experienced the benefits and joys of practicing yoga throughout a pregnancy. This inspired her to begin teaching Pre-Natal Yoga classes in order to share her experience with others. Learning the value of present moment consciousness, a yogic way of being, has Gracie living a more rich and meaningful life. It is her transformational and healing experiences within her yoga studies that motivate her to teach and share with others. Her teaching experience includes teaching yoga in Spanish, Pre-Natal, Fundamental and Advanced yoga classes and workshops on healing anxiety, depression and panic attack. Gracie has taught "Healing through Yoga and Ayurveda" at the Texas Yoga Conference twice. She has been studying with Tracie Brace Hatton at Yoga Rasa since Spring 2005. She is currently studying Ayurveda in depth with Dr. David Frawley of the American Institute of Vedic Studies. Gracie serves as Student Advancement Director for Rasa Yoga School of Yoga and Ayurveda and as a mentor in Master's Path Programs and in the Yoga Cikitsa Program. She educates beginner through advanced students in Ayurveda through workshops and as a teacher of Rasa Yoga's Ayurveda Certification courses. Gracie is certified in Buti Yoga, which she utilizes to teach her students greater empowerment and self-love through a dynamic and transformative physical practice. Whether teaching individual or small group therapy sessions, lecturing in a classroom or teaching group asana, Gracie's goal is to create an experience for students in which they remember their own divine nature, feel self-empowered and align with their ability to create or transcend anything.



## **Padmasri Durga (Denise Ngo), E-RYT 500**

Curriculum Advancement Director

Denise is passionate about creating harmony in the world through inspiring transformation of self and others. She began practicing yoga in 2006 and as a classically trained musician immediately saw many parallels between the art, sciences and philosophies of both yoga and music. She has been teaching general yoga classes at Rasa Yoga since 2008 and continues actively training. She is currently in practicum toward her C-IAYT. She has trained in-depth in yoga philosophy, Ayurveda, asana, pranayama, kriya, Sanskrit and mantra.

Denise has taught on the therapeutic effects of sound, music and mantra at the Texas Yoga Conference and teaches workshops for beginners through advanced students studying in Rasa Yoga's Ayurveda Certification programs. Denise is a practicing sound healer, using vibration to tune and align the body and mind through the instrumental medium of tuning forks, singing bowls and the human voice. She has hundreds of hours of clinical experience with clients in sound therapy. She also serves as a mentor for students in Rasa Yoga's Master's Path Programs and as the Curriculum Coordinator for Rasa Yoga School. Denise draws on her experience and training in the fields of music, public education, Yoga and Ayurveda to bring a synthesis oriented approach to her work with students and with the school.

Denise extends deep gratitude and love to her teacher Padma Shakti (Tracie Brace Hatton) for the lineage of teachings and embodied example of what it means to live passionate, on purpose and connected to a greater vision. She acknowledges the constant guidance and inspiration she has and continues to receive since the first steps on her training path.

She has also trained in spiritual entrepreneurship with Master Teacher Jason Campbell, Nada Yoga and Sanskrit with Kristin Brooks, Sanskrit with Dr. Stephen Philips and has taken workshops with Yogarupa Rod Stryker and Sandra Summerfield Kozak.





### **Sridevi Praneeth (Ande Smith), RYT 200**

With sincere appreciation and gratitude, Ande thanks all of her teachers and students for the opportunity to grow and to share her love through Yoga. She began studying & practicing Yoga at Rasa Yoga with Padma Shakti in 2006 and is currently working on completing her RYT 500 certification. Ande has a deep love for and appreciation for the miracle of the human body and a passion for education. She is able to create unique experiences for her students to understand experientially how the human body functions and how all its systems inter-relate. Ande is an expert in the biomechanics of movement and how asana and pranayama practices impact and benefit all human systems. Her training includes science courses at Texas A&M Galveston, experience teaching and managing large numbers of students and animals as the co-manager of the Clear Creek

Independent School District Living Materials Center and hundreds of hours teaching yoga asana and specific training courses to students at all levels of practice. Ande teaches Cliffs Notes to Yoga to beginners through advanced yoga students at Rasa Yoga School of Yoga and Ayurveda and Anatomy of Yoga as part of the Master's Path program, Ayurveda Certification and Yoga Cikitsa programs. She is the author of an anatomy handbook and the creator of Yoga Stability, a weekly group class focusing on alignment, form, breath, mindfulness with emphasis on core strength and balance. Ande actively continues pursuing her own yoga education, studying Yoga and Ayurveda Cikitsa with Padma Shakti and attending conferences on science and yoga. In everything she teaches, Ande seeks to synthesize and bring to life the teachings of Yoga and Ayurveda in a way that is both functional and fun.



### **Anjali Turya Tola (Araceli Casso), RYT 500 (pending IAYT review)**

Seeking peace and harmony in 2010 during the angst of parenting her teenage sons, Araceli Casso found Rasa Yoga. Since her training as a psychiatrist in the 1980's, she has studied the ego and insight-oriented psychodynamic psychotherapy. Now, through the study of eastern psychology and practices prescribed, she has found a path for continued self-awareness and growth and uses these tools in her psychiatry practice. She has received the Virarupa I and Viraprurpa II certifications with Master Teacher, Padma Shakti and is currently a Guru Parampara student, working towards her E-RYT 200 certification and a certification as a yoga therapist through Rasa Yoga and the International Association of Yoga Therapists, IAYT.

She offers much gratitude to Master Teacher Padma Shakti (Tracie Brace Hatton), her teacher and founder of Rasa Yoga School of Ayurveda Yoga, and her teachers and mentors Gayatri Asita (Gracie Alcocer) and Padma Sri Durga (Denise Ngo) for their teachings and support along the path.



# Rasa Yoga Cikitsa Program

*IAYT Accredited Program*

## Pre-requisites

Applicants to Rasa Yoga Cikitsa (Therapy) Training must meet the following pre-requisite requirements for admission:

- 200 Hour yoga teaching certification or the equivalent
- At least one (1) year of yoga teaching experience
- At least one (1) year of personal practice

The Rasa Yoga Cikitsa program application form is available at [www.rasayogaschool.org](http://www.rasayogaschool.org).

## Rasa Yoga Cikitsa Program Tuition & Fees

All program fees and other fees must be paid in full before certification can be given. Full payment agreement becomes binding at the first payment of the program to which the student has been admitted.

The tuition amount for the full Rasa Yoga Cikitsa program is \$20,695. This amount covers all courses as outlined in the Student Handbook, induction, mentoring, Yoga Cikitsa and Ayurveda Training (2 sets of modules), assessment and administrative fees.

Not covered in program tuition is the cost of books (\$850) & supplies (\$250), accommodations and travel to residential training (\$3000-\$5000).

Accommodations for residential trainings will be paid separately through Rasa Yoga to the retreat center.

Travel costs and arrangements will be made by the individual student according to his/her location and needs.

Required books & supplies may be pre-purchased through the Rasa Yoga boutique if desired by the student. The amount of books and supplies is not included in program tuition.

**Rasa Yoga Cikitsa Program**

**\$20,695 Paid in full**

# What's Next?

“The journey toward mastering yoga’s challenging postures enables one to journey through life’s challenges with Mastery.”  
– Gurudevī Padma Shaktī

